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SEX AND
FAMILY
THROUGH THE
AGES

by
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**THE
SEXUAL EDUCATION
SERIES**

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**SEX AND FAMILY THROUGH
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CONTENTS

SEX AND FAMILY THROUGH THE AGES

Chapter 1.	INTRODUCTION	7
Chapter 2.	THE BEGINNING OF LIFE	13
Chapter 3.	THE PRIMITIVE HOME....	29
Chapter 4.	NATURAL SELECTION	39
Chapter 5.	VARITIES OF MARRIED LIFE	45
Chapter 6.	LOVE AND MARRIAGE.....	59
Chapter 7.	THE PROSTITUTE	74
Chapter 8.	WOMAN'S SEXUAL POSI- TION BEFORE CHRIST	86
Chapter 9.	THE INFLUENCE OF A NEW GOD	96
Chapter 10.	WOMAN'S SEXUAL POSI- TION IN EUROPE AND AMERICA	104
Chapter 11.	MAN AND THE HOME..	116
Chapter 12.	FEMININE INDEPEN- DENCE	124
Chapter 13.	THE HOME OF TODAY....	130
Chapter 14.	THE PURSUIT OF HAPPY- NESS	138
Chapter 15.	THE UNIVERSAL PAN- CEA	146

CHAPTER ONE

INTRODUCTION

Throughout the history of the human race there has been one constant effort to attain happiness. On the surface it seems that all mankind has been struggling for other things, wealth, power, ambition, comfort, leisure and food, but underneath all of these ambitions is the basic desire for happiness, and it is this longing that controls all other desires and directs them during the life of the individual.

Happiness is a very peculiar and elusive mental attribute. The dictionary merely states that it is the condition of being happy. It really is nothing more or less than being satisfied with life, and if we accept such a definition, it is at once certain that happiness is different for people of varied ages, of opposite sexes and of various social positions in life. An infant of six months would be made happy by an entirely different life than would be necessary to satisfy a man of fifty or a girl of sixteen. Apparently there is no such thing as a positive, single happiness for the entire race, but there are as many forms of the glad

emotion as there are individuals. This fact is due to our diversified civilization, the founding of innumerable classes and the great opportunity the present age has given each person for the development of his own desires and ambitions.

But in spite of this apparently great number of kinds of happiness there are certain foundations underlying all humanity, and this substructure was laid many years ago when all men and all women were very much alike in their desires and thoughts. It was the age of the race, the herd and the tribe rather than the age of the person. All groups of society at that time had to live very much alike, for if they had not done so, the tribe soon would have been destroyed. Very early in the history of time there were certain laws put into operation by the human race, apparently all over the world, and these laws, governing social life, applied to all member of society and were rigidly adhered to.

There were different codes of law for different parts of the tribe. The young boys had their laws and the young men an entirely different set of rules. The established conduct of the young woman was fixed by custom and habit as was the life of

the married woman. The mature adults had their own privileges and also their distinctive responsibilities. When old age came, everything was provided by custom so that the senile knew just what to expect. At once the great difference can be seen between such social conditions and those of the present time.

At that time such codes of conduct were necessary. Otherwise man could not have won out in the struggle with nature and the animal world. To the average person of this century it seems that such a life was so hard as to be intolerable and, yet it was that very life that made possible the present position of the human race. Today the average man and woman can only attain the maximum degree of happiness by following, to a greater or less extent, the laws started by these unknown ancestors who have been dead for thousands and even millions of years. Of course, it would be very foolish and useless to abandon all of the wonderful inventions of present civilization in order to lead the lives of our ancestors, but our present generation will be a thousand times more foolish if they disregard entirely the rules of social conduct which it took countless generations to form

and which the past centuries have shown were absolutely necessary for the preservation of the individual, the continuation of the race and the happiness of the world.

Were these ancestors of ours really happy? I believe they were and to a far greater degree than their descendants of the present age. Life was simpler, competition less severe and opportunities were equal. Education was uniform and so long as the man or woman obeyed the tribal laws he had the support of his tribe in all of his difficulties. These laws, while rigid, applied equally to all members of the tribe, and the chief was as easily punished for breaking them as was the humblest person in the community.

It is easily seen that if certain habits, started thousands of years ago, were beneficial to the human race and conducive to the happiness of the individual, these same laws and customs must still be applicable to life of the present day. This is true, and if these laws of conduct can be discovered and then followed, we have every right to expect the happiness of the world to be increased and this old globe to be made a better place to live on.

The men and women who made these laws are dead. They are not only gone but

they have left no written record of what they thought and how they lived. Thousands of years before there was any writing, before even pictures were used to tell the story of their lives they died and were forgotten. But the laws of social usage they established were passed on by word of mouth from one generation to the next and these same laws are today observed in certain parts of the world by savage races. The anthropologists tell us that by making a study of these primitive people a very fair idea can be obtained as to just how our own ancestors lived twenty-five thousand years ago.

Again it must be made plain that no good would come from studying the habits of the Australian Bushman and adopting those habits into our social life in a blind effort to achieve a greater happiness. The result would be far from what had been hoped for. Yet, by studying their lives and habits certain facts can be learned that may show us where we are making mistakes, and if an honest effort is made to correct those errors, then the first step has been taken on the road towards the happy life.

For these reasons it was thought necessary to start the study of our present social life with a brief investigation into the

past history of the family and the relation between the individual and the family. Then when we know where we have come from we can the better understand why we are doing what we are and how we can do better in the years to come.

The world is growing better all the time. No man can be a careful student of the course without being convinced of this fact. It should be the ambition of every person to do what he can toward this betterment of life, and he cannot do it unless he is happy.

CHAPTER TWO

THE BEGINNINGS OF LIFE

A great many years ago, the exact number being a cause of much discussion among scientists, life on this earth was a very simple matter. There was land and water, the water being hot and the land just mud plains where the water had left it to collect into great oceans. In such a world the first living organism appeared, and whether we believe it came from another planet or that it was created by a Divine Hand makes little difference as far as the fact of its existence is concerned. This life was only a one celled animal, a mass of living protoplasm, surrounded by a thin, transparent wall. It was capable of moving from one place to another through the water; it could eat, digest, sustain its own life and finally give birth to a new cell. It moved by changing shape, it ate by wrapping itself around a piece of food and actually pushing the morsel through its living wall, and it provided for a new generation by cell division. It simply broke into two parts, and both parts started life on equal terms.

A one celled animal like this was with-

out lungs, heart, bones, brains or sex organs and yet it was able to do the two things necessary for the continuation of all life. It was able to keep on living and it was capable of reproduction. As we see life grow more and more complex we shall find that every form, no matter how complicated, has to do these two things or cease to exist as a specie or separate type of organism. The ability to live as an individual is useless unless it is accompanied by the ability to reproduce. A very wise man said that unless the grain of wheat fell into the ground and died it could not bring forth fruit, and that is true of all life. But it was first necessary for that grain of wheat to reach full maturity ere it could be planted, and even so it is in all animal life; the individual must reach maturity before reproduction takes place.

On account of the great importance of these two functions of life mankind spends the greater part of his energy and time in preserving his own life and duplicating it in a subsequent generation. In doing so he simply follows the example of all life before him. The desires to live and eat and avoid danger and produce offspring are not

individual attributes nor are they caused by selfishness, gluttonous appetite, cowardice or lust, but they are simply the inheritance of all the generations of life in back of us, in every form, even as far remote as the one celled amoeba.

At first the new cell floated off in the water and developed into a new individual. Later it remained attached to the parent cell. There grew little colonies of cells, which formed the first true Democracy, since each had equal work, responsibilities, and benefits and all were simply united for better offense and defense. They could eat larger particles of food and also could better avoid being eaten than the single cell, for life was strenuous from the first. Anything large that came in touch with anything small tried his best to eat it, even though it was found later that it was indigestible.

Later on the masses of cells became so large that a hole was formed through the ball and this was the first gastro-intestinal canal. With the formation of this came a differentiation of work. The cells on the outside of the ball grew harder because they had to make the colony hard to swallow and not very appetizing. The cells lin-

ing the canal had to digest the food; so, they remained soft with very thin walls, while the cells around the two ends had to create a current of water to carry the particles of food through the canal. Thus the latter developed little hairs which waved like paddles and kept the colony supplied with nourishment.

When these colonies reached a certain size they began to develop child cells by a process of budding and these became able to leave the colony and start new colonies. Even at this stage there was nothing which in any way resembled sex, but the two distinctive features continued, and these cell colonies lived only for two objectives, to maintain life and to reproduce similar life.

Still later on the cell democracies produced two different kinds of reproductive cells, and a separate cell could not develop a colony of cells till it had met and united with a cell of the other kind. This is the first evidence of anything like two sexes. Evidently half of these reproductive cells can be called male and half can be called female, though at that time these were simply names without the meaning they possess nowadays.

Finally the colonies became so large and the work done by the different kinds of cells so varied that the group of cells could rightly be termed some form of animal, reptile, worm or bird. Originally all life was in the water, but eventually the sea forms came upon land and some of the land forms went into the air. With the worms there was still the power to form new life by subdivision but more and more this was only done accidentally, for a new form of reproduction was introduced into the world by means of the egg. Even as some groups of cells had specialized to form the skin and others to develop the digestive and circulatory system, so one mass of cells had separated and seemed to have a special urge to grow reproductive cells, and these cast off as eggs had the power to grow into new individuals provided they met and united with a similar egg cell of the opposite sex. At first there were the two kinds of cells but there did not seem to be much difference between them. Later on one cell grew much larger and richer and more capable of supporting life in every way than the other cell and it was the larger cell that was called the female cell.

In the beginning each cell colony had two groups of egg forming cells, one producing female eggs and the other forming male eggs. Two eggs from the same colony could combine to produce a new colony. Later on the female egg seemed obsessed with the impulse to unite with a male egg from a strange colony and when that happened the beginnings of sex life as we know it started.

After that advancement was made all kinds of queer things started. It almost seemed as though nature were experimenting to find the best way to continue and perfect the forms of life, but in every case life could not continue save by the union of two cells, male and female of the same kind of life, and whenever this union happened there resulted one cell which was called a fertile egg. The process by which the two eggs became one was called fertilization or impregnation, and this process is necessary to perpetuate all life. The exact way that it is done, just what happens when the two cells meet, is not thoroughly understood, but the underlying principle is very simple.

The world thus began to teem with a myriad of forms of life of all imaginable

shapes and sizes. A picture of the world at that time looks as though the artist were suffering from an attack of delirium tremens. Yet each animal, no matter how large or small, had only two desires, to remain alive and to reproduce whenever he had the opportunity. Inside each animal was a separate animal, which had no work, was never called upon to fight or digest or nourish but which lived a pampered existence within the larger animal. At regular intervals it perfected a large cell called an ovum or egg, and in the case of a male it created millions of male generative cells called sperm cells. When a sperm cell combined with an egg cell the resulting cell was at once able to form a new animal by the process of cell division.

At first the female animal, fish or worm, simply expelled the egg when it became ripe. If it happened to be in water that contained sperm cells, it became fertilized, if not, it died. From the fact that necessity is the mother of invention the primitive creatures found that it was necessary to be near each other at the time they expelled their seed cells and from this beginning developed true sex life.

There was sex life, but there was no family life and nothing which in any way resembled the love of parent for child. A female codfish will lay ten thousand eggs in water swarming with sperm cells from the male cod and that is the end of her worries. A fly will deposit twenty eggs in a piece of decayed food and fly away. Such forms of life would be unable to recognize their own children. In fact in the case of many of the fishes the mothers would eat their own minnows if they had a chance.

Thus far we have a definite male and female sex, but no family and no love. What changes were necessary to produce these social phenomena? The first step necessary was the selection and preparation of a certain definite place to deposit the eggs: a place where they could stay in relative safety till the young fish or animal was developed, at which time the egg wall would be broken and the young offspring emerge, fairly capable of managing his own affairs and looking after himself, at least to a certain extent. At first these places were rather crude affairs, simply scooped out holes in the sand in some back water where the current was sluggish. Later on

they became more elaborate until finally the greatest care was taken in their preparation.

That was the first home. By no means did it mean family life. Here, as in all social phenomena, the greatest variety existed. The turtle digs a hole in the warm sand, deposits her eggs and goes back to the water. It is a nest, a primitive home, and yet there is neither love nor responsibility. All that can be said of it is that it is one step higher than the animal who simply drops the egg without scooping the hole and covering the egg. In some instances the female prepares the nest and protects the eggs till they are hatched, in other cases the male does all the work and in yet other types of life the male and the female join in all the labor.

For all this there seems to be but little uniformity and no definite rule. Evidently each type of life has evolved a system of reproduction that is best suited for that particular form of organism, but in every instance the two primary laws of life are never neglected. Two examples will illustrate this point. A tropical parrot is exposed while sitting on her eggs to the at-

tack of snakes. If she remains on the nest, she is eaten; if she leaves the nest, her eggs are eaten. To preserve her life and at the same time allow her to hatch her eggs she and her mate select a hole in a tree and there the female builds her nest and starts to lay her eggs. Her mate closes the opening with mud which soon hardens. A very small hole is left in this mud and through this hole the male bird feeds his mate till the eggs are hatched. Then he breaks down the mud wall and liberates his family. This very odd procedure has been developed by thousands of generations of these birds who found that only by doing so could they keep their race alive.

A little fish, called the stickle-back, is another instance of the remarkable ability of the individual to adapt himself to an emergency. It is commonly thought that the male is less interested in the preservation of the race than the female but this little fish shows that all rules have their exceptions. For some reason, known only to herself and the God of Nature, the female stickle-back is a modern woman in many ways. She is very fond of club life, refuses

to stay at home, 'scorns the advances of her proper mate and whenever she has a chance eats her baby stickle-backs with a great deal of pleasure. Under such circumstances it is hard to see how the tribe of stickle-backs continue to exist. It would die out in one generation were it not for the male. He realizing that it all depends on himself, builds a nest, a real nest out of stones and mud and twigs. He makes a smooth sandy floor and a side entrance the width of a stickle-back. The nest has a stout roof. When all is finished he swims around hunting for the club of the independent females, and finally succeeds in isolating one from her comrades. He drives this female to the nest, forces her to go in and stay in till she lays an egg or two. She finally escapes but on the sandy floor there lies the little glistening egg. He brings another female and yet one more. Sometimes they get away without giving him an egg but he keeps at it till he collects about twenty. Then he enters the nest and showers these eggs with his sperm. From then on he is on constant guard, driving away his enemies, repairing his nest, seeing that the water is kept in proper circulation. After

some days the little eggs hatch, and then he is busy. The females come, determined to eat their own babies. He drives them away. To guard them he has to be on the watch day and night. If they leave the nest, he drives them back. Finally they are big enough to care for themselves and then, and only then, does he let them go and he takes a well deserved rest. He is only a little fellow, never longer than six inches, but for centuries he has kept his family alive in spite of the most determined opposition from the females of his race. He is a fearless fighter and a wonderful mother. It may be that if women continue to assert their independence, it will be necessary for man to imitate the stickle-back's conduct.

The next advance consisted in carrying the egg in a specially constructed organ till it was large enough to emerge as a fully developed entity. Instead of laying a hard shelled egg and incubating it, like the birds and the reptiles, a method entirely new was evolved. The egg, fertilized in the body of the female, came down into the body called the uterus and there remained till it was fully developed and able to live an extra-uterine life. While growing in the uterus

it received its nourishment from a structure known as the placenta. After birth it had to be fed on milk from its mother's breast and for this reason this race of animals were called mammals. Even here there are interesting exceptions. The kangaroo, often six feet high, gives birth to its young when they are very immature, hardly an inch long. The female picks these little things up, puts them in her pouch and fastens their mouths to the nipple and there they live, in an external pouch instead of an internal uterus till they are large enough to run around. This is another example of the adaptation of the race to circumstances. The pelvis of the kangaroo is very small. If the young kangaroo attained any size before it tried to be born, it would never be able to survive and the race would at once die. Through countless generations the kangaroo has learned that the only way its family can live is by giving birth to its young when they are very immature. Another interesting exception is a peculiar animal in Australia, the duckbill, which lays eggs, but suckles its young after they are hatched.

With the development of the mammals came the greater need of the nest. The

female for many months was susceptible to injury. During the latter part of her pregnancy it became difficult for her to make long and tiresome trips. After her babies were born there was a long time that they had to be nursed and cared for. Some were born helpless and blind. To protect them from deadly enemies one of the parents had to be constantly with them while the other had to forage for food. The female had to be fed, not only for herself but that her milk supply should be adequate, for these little animals needed milk for the first part of their life, without which liquid food they died.

Thus the nest became more than a place to put the young. It was rapidly developing into a home and the thing that made it a home was the fact that there the mother cared for her children and in more and more instances the father of that particular batch of babies worked hard, looking after the welfare of the female and her babies. This all meant a hard, difficult life for the adults, but there was something about it to repay them for their toil. The length of time it took varied. Little white rats grow up in a few weeks while it takes a baby elephant four years to make up its

mind to begin to act as though it were to some degree independent of its mother.

During the breeding season the animals often lived in families, while after the children could run around all the units would come together to form the herd. This herd frequently moved in great migrations to find better pasturage or escape from the bitter cold of winter. When threatened by enemies the herd could defend itself better than the unit. The buffalo herds would put the calves and young animals in the center of the circle and then the bulls and old cows would form a ring that could not be broken by the wolf pack. So important was the life of the herd that the special students of primitive man, called anthropologists, believe that originally men lived in this manner and they speak of the life of the man-herd.

And gradually man appeared first as the herd with the old man as sultan and father of all the children. He did not live long because the younger men were always fighting and trying to kill him. Later the herd split up into families and these, when they united, were called the tribe. The family was composed of a man and a woman

and their children, and that family lived in a place that was called a home. Society had begun.

CHAPTER THREE

THE PRIMITIVE HOME

The only collective word to describe the nests of early mankind is home. The home was of many different varieties! caves, underground dugouts, tents of skin and bush, huts built on piles over lakes, rooms made out of snow and ice, bird-like nests in the tree tops, and cramped accommodations aboard boats. Many centuries later houses of wood and stone appeared, and finally, the wonderful apartment houses of our cities, where people live and die without ever learning the names of the people on the opposite side of their parlor wall.

Primarily the home was intended for only two uses, to provide safety for the adults and a nest for the reception and care of the young. The simpler it was and the stronger, the better it served these two purposes. At that early time there was no thought of comfort, and absolutely none of beauty or cleanliness. A cave of solid rock with an enormous stone blocking the entrance was the ideal residence in spite of the dark and the cold.

At this prehistoric time the human race

was little better than the bears or foxes. There was one thing they learned, however, that put them far ahead in the race for supremacy and that was not to be afraid of fire. The old myth tells of how one of the lesser Gods, Prometheus, stole fire from Mount Olympus and taught men how to use it and for this crime he was severely punished by the Gods. Something like that probably occurred only fire was taken from a volcano or from a tree struck by lightning rather than stolen from the Greek Gods. However, they finally learned how to use it and all over the world the knowledge spread that by the use of fire wild animals could be kept at a distance, the demon cold could be conquered and meat could be cooked in several delicious styles. Once more man stood on his hind legs and tried to become a God.

Probably at the same time that fire was discovered mankind began to lose their body covering of hair. Again there began a new life and a new way of telling a man from an animal. Various opinions have been advanced as to why the human hair disappeared. Some say it was the use and danger of fire, others, that the hair was

worn off by the covering of skins used for warmth or decoration, while a later and very ingenious theory has been advanced that men deliberately singed off their hair to protect themselves from the vermin that made life so annoying to them.

They now had two habits that separated them from the animal, the use of fire and the use of clothing. Life became a little more comfortable and the nest a better place in which to live. It was now possible to live there during the winter, thus the yearly migration before the ice and snow gods was no longer necessary. The home became more permanent. A family stayed in one neighborhood till they felt that they owned the land and the woods and the right to hunt and fish there. They were willing to fight for their right to stay there. They were developing the sense of ownership.

At first there was not much to own, at the best some skins, a few sticks sharpened in the fire, a little dried meat. Metals were unknown, and money was unthought of. The woman was the first to save things, useless and useful, and she has never stopped. She probably amused herself by gathering pretty pebbles and putting them away in little skin bags and then began

the habit of doing the same with the extra store of wheat. She began to bore holes through sea shells and to string them on deer sinews so she could hang them around her neck, and then the men imitated her, only they used the teeth of lions or the claws of bears to show how very great they were as hunters and fighters. The old men and priests hung little bags around their necks and put all sorts of things in these pockets, always being careful not to let the women see what was inside. Ever since that time men have held the priesthood as a distinctly masculine prerogative while women have always wanted to become preachers, probably for no other reason than to see what was in the little bags.

Thus the man and the woman accumulated property, and the place in which they kept this property was the home. This accumulation meant one more reason for making the home secure. It was more than just a place to stay in and raise the children. It was a place to keep warm in, cook in and keep property in. With the idea of property came the ability of a man to be-

come rich or to stay poor through his personal industry or idleness.

The more property the man had the greater was his desire to stay at home and guard it and the more he stayed at home the more comfortable he wanted that home to be. With fire and clothing had come this new idea of comfort; no one wanted to be cold if he could keep warm, hungry if he could be filled, vermin infested if he could be free from insects. Dimly men began to realize that in some ways there were better than animals but not yet did they dream of becoming gods.

In this new home the family lived as a unit. The children remained till they became adults and established new homes of their own. Often the children and grandchildren of a man and woman settled in the same neighborhood, and banded together for offense and defense, forming a tribe where all were related and where the old man was the patriarch and high priest. This was the method adopted by the children of Israel.

In returning to the consideration of the separate family it can at once be seen that they were held together by a unity of in-

terests. At the same time each person in the family had his own reason for remaining in the family circle. For the man it meant additional comfort, better food, warmer clothing and a warm place to which to return after the work of the day. He contributed the food and provided for the defense. Much of the work in and around the house was done by the wife but the man, with all those hungry mouths to feed, could not be an idler. In fact a woman would not of her own volition stay with a man who did not feed her children and herself. The woman did the cooking, raised the little children, made the garments of skin, tended to the fire, grew the little store of wheat and grain, and later milked the cows and goats. Most of the time she was so busy that she did not have time to think of liberty and independence. The modern thought of women could only have developed after some years of comparative freedom from drudgery and routine work.

No doubt the children were as thoroughly spoiled then as now. All the evidence goes to show that they had toys, played games and generally tried to act as though they were grown up. The little girls played

with their dolls, while the boys pretended to shoot deer and bears with their little bows and arrows. All too soon the boys were separated and taught the lessons of manhood, while the girls were similarly trained in the art of being women. Just as soon as they were able to they were made to help in the work and responsibilities of the home. Their period of work which benefited the parents was a brief one, probably from the age of ten to twenty, and then they mated and went away to start homes of their own.

Two other living things were soon added to the family circle. First came the dog. For some reason a species of wolf started to run with the men. Just why he did this is unknown, but from the first dawn of history the greatest friend of man has been the dog. Poverty, shame and danger may drive a man's friends away but the dog will remain true. In those early days he fought all other animals to protect his friend, his woman and his babies, and the woman's babies and the dog's puppies often rolled together in the pleasant warmth of the hearth. The dog helped his master capture and tame the milk animals, the cow, the goat and the rein-deer. Thus came

the herd to add to the man's property and furnish him with milk, butter, cheese, wool and hides. It is no wonder that the people of the plains became herdsmen and counted their wealth in live stock.

Another living thing came into the home but never became a part of it. The cat demanded milk and warmth and paid for these by catching rats and mice, but she never became thoroughly domesticated and always came and went as she pleased. She refused to assume any responsibility towards the family. She was tolerated but no one thought of giving her the affection he gave to the dog.

The life of the home centered around the fireplace. It was, no doubt, a rather dirty, smoky place but it was warm and pleasant. In the midst of his new comforts mankind could never forget the time when he had lived without fire. The fireplace and the open hearth became a symbol of advancement. It was the home of the fire and the bringing of fire into the home that had made much of life worth while. There the food was cooked, the skins cleaned, the babies nursed, the men were warmed and the dog scratched himself for fleas while he

kept one eye on the man and the other on the babies and puppies playing together. He worshipped the man, loved the children and acted as well as he could to the woman knowing that it was from her that he received most of his food. By herself, but in a warm, safe place the cat purred but kept a watchful eye on her ancient enemy, the dog.

The food was at first meat and roots roasted or baked in the ashes. Later on wheat contributed bread to the menu. When tribes migrated they took the wheat with them and today early movements of population can be traced by the presence of certain kinds of wheat in the countries through which these tribes traveled. Corn came later on and served not only as food for man but also for the milk animals. The middens on the shores of the Baltic sea show how fond those early Epicureans were of seashell foods, especially clams and oysters. Wild fruits gathered in season helped make the routine meals more tolerable, but there is nothing to show that the early countryman was much of a gardener.

The hygiene of the early home was nothing to be proud of. The family lived in one place till the stench finally aroused

them to action and then they moved to a clean spot and started all over again. The death rate was probably high but to offset this was an equally high birth rate, and as everybody was used to that way of living and neurasthenia had not been discovered, there was probably but little sickness. The people worked hard, fought like savage animals, ate heartily of what they could get to eat, worshiped what gods they could imagine and constantly kept two things in mind: first, the necessity of keeping themselves alive as long as they could and second, the advisability of having as many children as they possibly could, irrespective of whether they could care for them or not. They forgot many things but they never were able to forget these two.

CHAPTER FOUR

NATURAL SELECTION

When a young man had shown the tribe that he was really an adult and capable of taking care of a wife he was permitted to marry. The very fact that he had to show his ability is an interesting evidence of the underlying desire on the part of mankind to insure reproduction and the continuation of the race. The initiation into adolescence was often painful and the coward, failing to pass the tests, was dressed in women's clothes and treated for the rest of his life as a female. After adolescence the boy was treated as a man but was not allowed to marry till he had shown his thorough development.

These tests varied in different parts of the world, but always showed strength and bravery. A certain number of the enemy had to be killed and their scalps or heads brought back. A number of horses had to be stolen or so many bears killed. Bravery had to be shown in battle and often small wars were started for no other purpose than to allow the young unmarried men to demonstrate their bravery so they could

marry. Every spring the small tribes of a nation gathered together for a festival. This was both symbolic and religious and no doubt there was a good deal of politics talked over by the chiefs at these gatherings. It gave the young people a chance to meet each other, the rigid rules of social conduct were disregarded, and at the end of the week practically all the young people who could marry did so and started to found new homes and new families.

Irrespective of the advice given by the older members of the family these young people had about as much liberty of choice of partners as they have today. What were the influences which made them decide that they wanted to marry a certain young man or woman and no one else?

The answer is contained in what is known as the law of natural selection. This is the law that governs all matings of the higher types of animals and birds. While beauty of plumage and beauty of song aids in this selection the final test is made for only one purpose, to determine whether by such a mating the race can be continued.

Consciously or unconsciously the questions the young man asks himself in regard

to the young unmarried woman that he meets are something like these. Will she be able to make a home for the two of us? Will she be able to do the house work and the cooking in such an efficient manner that we shall be able to live comfortably happy lives and not die of some disease due to her household ignorance? Will she be able to be the mother of healthy children, and after she has given birth to them will she desire to be a real mother and care for them properly till they are able to look after themselves? Will there be between us that peculiar thing called love which will continue till death does us part?

While the young man is looking at the young woman and asking himself these questions the said young woman is looking at the young man out of the corner of her eye and she is asking herself a lot of questions, which, while different from those the man asks, are still basically the same. Do I want to leave my parents' home and live with this man? Do I love him enough? If I marry him, will he be true to me or will he love a number of other women? Will he provide for me in sickness and health and care for me during

pregnancy and childbirth? Will he love my children and give us a comfortable home? Shall I be provided with the necessities of life and a few luxuries, such as bear skins, or a Ford car? If I marry him, will my children look like him or like his father who is cross-eyed?

That is what is meant by natural selection, and the interesting part is that young people follow the principle blindly without having the least idea of what they are doing. That is because they are influenced by the conduct of thousands of generations of ancestors who did not leave such things to chance but who believed that the proper selection of mates for their children was a matter of vital importance. For example, no one was allowed to marry within his own family but had to select his mate from a tribe that was friendly but of no blood kin.

Early in human history the brides were secured by capture. Later on they were purchased for so many pieces of silver or a certain number of heads of cattle. Still the idea of capture and force was not lost sight of but was incorporated into the wedding ceremonies. The bride was supposed

to resist and fight to the utmost and unless the groom was very sturdy he had his hands full, especially when the young lady was being helped by all the old women in the neighborhood.

When a young man married he could either take his bride back to the country settled and claimed by his father or he could remain with his new father-in-law. In either case a new family was started and the success or failure of that new family depended on the ability of the two young people to keep on living and to become the parents of a new generation. Nothing was more deadly to happiness than a childless marriage, and in many of the old races that in itself was sufficient ground for divorces.

The reader may finally grow tired of the constant repetition of these two fundamental principles but they are so important that it is absolutely necessary to continue repeating them until they are thoroughly understood. Only by studying the past can we understand the present and correct the errors made by modern society.

The young people of the past chose their mates by a process of natural selection, just as the lions and humming-birds do to-

day. Back of sexual desire, behind the thought of conquest and being conquered was the constant one of founding a home around a fireside and in that home there were to be children. In fact a home and marriage without children was intolerable and not to be thought of. The very language shows this idea even at the present time, for a married woman is called a bride till she becomes pregnant and gives birth to a child and then only is she called a wife, and with the word wife is so often associated the word house that the common name for a married woman with children is *house-wife* which speaks plainly of the connection of home, wife and children.

When this connection is lost sight of society is in danger.

CHAPTER FIVE

VARIETIES OF MARRIED LIFE

In the days when the herd was the unit there was a very important person known today as the OLD MAN. By reason of his ability and physical and mental strength he was able to retain a very definite leadership over the herd. This position of his gave him the sexual right to possess all the women, especially the young ones, and consequently the majority of children in the herd were his children. While this may seem a crude, cruel and unnatural social custom still it must not be forgotten that he was the most able male in the herd and won his place by fighting for it with the other males. His children would be stronger because of his strength and the herd stronger because of his ability to procreate sturdy offspring. He retained his position only as long as he was able to hold it by brute strength and when he was conquered the new head of the tribe was equally able to stamp his characteristics upon his children.

Occasionally a young man and woman would deliberately escape from the herd and start an isolated family. It was a

protest against the rule of the Old Man. Here again natural selection played a very important part. Only young people of the greatest courage and strength dared to isolate themselves from the herd and face a lonely life in the middle of a nature made terrible by the unseen presence of a myriad of great Gods, lesser Gods, Devils and wild animals. The timid, the weaking, were satisfied to stay with the herd, and only the bravest dared to journey into the unknown. If they lived for twenty years, they had around them a number of children who had never know the leveling influences of herd life, and who had had no other education of any kind than their parents were able to give them. Without any desire to be romantic or picturesque it can certainly be stated that those boys and girls, children of the pair who had escaped from the herd, had something in their ego that was different and finer and more worth while than that possessed by the children who had been brought up by the herd.

It was the constant escape of these braver spirits from the herd that finally abolished it as an entity to be replaced by the tribe.

As mankind became less of an animal

and more like a God he ceased to run together with others in a herd like wild animals and began to isolate himself in a much smaller unit which was the family living in some kind of a home. Yet the perils of life were so constant that some larger group was needed for mutual protection and so the families banded themselves together in a much larger unit called the tribe. Sometimes these tribes contained several million persons and in their restless migrations passed from one end of a continent to the other, pausing only to grow wheat and give their cattle a chance to rest and multiply. In Europe the tribes were usually smaller and only came together on certain occasions like the spring festival or when threatened by a common danger.

In some parts of the world all the members of a tribe were related by blood ties and these were ruled over by the Patriarch, who was rather like the Old Man of the herd except that he was also the Priest and his rule was milder and more beneficial. The human race was growing more and more intelligent and with the dawning of knowledge came religion and by necessity the Priesthood. A common religion soon

came to be a cementing force, binding vast numbers of people together, and many wars became not only wars for property but efforts to force other people to become of the same religion as the aggressive nation. A good example of this is the history of Mohammedanism which in a few years nearly conquered the known world by the simple process of making the captives either accept the Faith or be killed.

At a relatively early period of history, as we have shown before, the family came into existence, and with the family some form of marriage. The basic principal of all these marriages was the joint desire of a man and woman to live together in some kind of a home and have children. Occasionally the woman married because she was forced to but the history of the Sabine women shows that as a rule the average woman became fairly well satisfied and contented if she was given protection, shelter and food for herself and her babies. Usually she got that and a little rough love in addition. Gradually, as the centuries passed, her situation in life improved.

The various kinds of families seem to have been not so much a matter of choice

as of necessity. The basic principal underlying all of them was the same. Men and women began living together the better to prolong their own lives and to prolong the life of the tribe by having children. The price the male sex paid for all this will be shown later. It is sufficient to say that just as soon as the home came into existence the male sex forever lost their freedom. It did not make any difference how often they left the home or how long they remained away from it, sometime they had to return to it. Naturally the man did not accept this easily or at once and even to-day he has devised all kinds of excuses which will give him the moral right to be absent; but after the convention breaks up and the lodge is dismissed, it is the same old story, and the poor fellow has no place to go but back home. It may easily be, if the present trend of social conditions continues and the woman stays away from the home more and more, that the man will have to be the one to do the house work while the woman goes hunting for food and cash to care for him and the children.

The earliest family was a monogamistic one. That means that every man had one

wife and every woman one husband. This is a rather unusual form of mating in the animal world but by no means uncommon. The eagle, the wild swan, the bear, the lion and even the cobra are said to mate for life. When life is uncertain, when the struggle for food is hard, when it requires all the brains and energy of both man and woman to make ends meet, it is the ideal marriage for the preservation of the race. In early ages it was much more usual than is commonly believed by those who have not made a careful study of anthropology. This form of marriage was especially desirable after the idea of property became more general. If a man became rich, he wanted children to leave his wealth to and he wanted to be sure that they were his children and not those of another man, and the monogamistic marriage gave him this assurance.

Where the number of the two sexes were about equal, monogamy was a necessity. There were just enough women to go around; so, each man could have only one wife. Often that was plenty, especially in the cold parts of the world where the strug-

gle for the necessities of life was a hard one.

In the warmer countries, where food was more abundant, the system known as polygamy began to develop, but the primary reason for this was a surplus of women. This relative number of the two sexes in different parts of the world is a source of much interesting discussion, but it is really rather easy to understand if we study one of the main principles of sex determination.

When the egg starts to grow in the woman's uterus, it is at first neither male nor female. It depends on the mother for its supply of food. The richer this food is, and the greater in abundance, the more apt the egg is to develop into a female. This is shown experimentally with caterpillars. One hundred eggs of the silk worm are hatched and become worms. These are fed just enough to keep them alive and allow them to spin a cocoon. Finally they become butterflies and a very large per cent of them are found to be of the male sex. Another hundred eggs are taken and the worms from these eggs are fed all they will eat. They are allowed to stuff themselves. When these worms turn into butterflies

most of them are female. The difference is caused by the amount of food they receive while developing. The same idea can be considered in regard to the human race. The more food and the better food the young life or embryo receives during the early part of life, the more chance there is of its becoming a female.

In the cold countries food is not abundant or varied. The ratio between the sexes is about even. In the tropics, with abundant food, there are more girl babies than boy babies. This predominant number of females is responsible for the marriage system known as polygamy. Here a man has as many wives as he can take care of. While it has its disadvantages it is the only way by which the race could be furnished with a large number of babies in every generation. In a way it was a mild reversal to the herd and the Old Man.

To the average European the idea of polygamy has always been distasteful and its practice never legalized by either church or state. From the time Christ delivered His Sermon on the Mount the Christian Church of all forms has resolutely held to monogamy and the purity of

women. In all the world not under the influence of some form of Christianity the right of a man to have many wives has never been questioned.

The women in these plural families have never seriously protested against the practice so long as they and their children were provided for. Judging from the literature, especially books like the Old Testament, it seems that the women encouraged polygamy, though naturally there was always a certain jealousy between the wives for the favor of their husband and the advancement of their children. The number of legal wives permitted the Mohammedan was four, and the founder of that religion set the example by taking plural wives in his old age. It is stated on good authority, however, that many Mohammedans do not avail themselves of that right on account of poverty, and there is no doubt that, with conditions of modern life causing many changes in Turkey, polygamy will become less and less popular.

While the rich Asiatic was allowed by his church to have more than one wife, there was no limit set to the number of female slaves or concubines he could keep. Solomon with his three hundred wives and

seven hundred female slaves is the classical example. Other monarchs are said to have had as many females as there were days in the year, each wife having her own apartments and her own corps of slaves, and each wife enjoying the society of her husband one night a year. Naturally, under such circumstances, there was no home life as the European knows it, and not a surplus of love. There is one interesting thing about such establishments and that is the fact that most of the women were sterile and never gave birth to children. The birth of a child was a cause of great joy to the father and there is no doubt that there was great love between father and son. However, as soon as one of the wives was able to present the lord of the harem with a child she at once became the object of the greatest hatred and frequently both mother and baby died a violent death, usually from poison.

Under such a marriage system the place of woman was reduced till she was looked upon as little more than an animal created for the pleasure of the male sex. No Mohammedan woman could enter Paradise save by the express permission of her husband. She was not supposed to have a

soul. Many Oriental writers felt that she belonged to a different class of life than men did. She had no rights apart from her husband, was denied all chance of advancing herself through education and spent a life of isolation in the closed harem. Irrespective of whatever else the Christian religion has done, there is no doubt of its liberating women and making the home a sacred place and it will remain thus till women themselves change it to something else.

An entirely different system of marriage is the social custom known as polyandry. In this marriage a woman is the legal wife of several men at the same time. She owns all of the property, the family name is hers and her children bear her name instead of the name of any of her husbands. This is a rather rare condition but is practiced in parts of India and a few other places and is the direct result of a great surplus of men over women. There not being enough women to go around, four or five men marry one woman and share in providing for her. Her children are their children in spite of the fact that none of the husbands can tell certainly which one is the father of

any one child. Strange though it may seem, the constant strife of the harem is missing and the men are reputed to live together without any marked jealousy. The women are well cared for, in fact, their position in life is a most enviable one and their children are provided for in every way.

These, then, are the main forms of married life, monogamy, polygamy and polyandry. There are other forms practiced for short periods of time and never able to establish themselves permanently in the social history of the human race. These are of such forms as the various free-love colonies which have from time to time been started in the United States. In these all the women were the indiscriminate wives of all of the men and the resulting children were simply looked upon as the common heirs of the community. Such a social system was really worse than either polygamy or polyandry, and every such colony has died out within a few decades.

Occasionally women have declared their right to have children without the responsibility of marriage or the care of a home. These women have contended that they have a right to select the father of each

child and that after pregnancy occurs the man causing it has no further claim on either her or the child. These women have been few in number and have never been able to secure any appreciable number of converts to their idea. In practically every instance they have been celebrities apart from their peculiar ideas of the social relation of the sexes. One was a great singer from Australia, another a wonderful actor from France, while two more were remarkable for their ability to write and to dance. Each of these women had one or more children, loved them, cared for them and educated them without any help whatever from the men who had helped in their creation. As far as the mothers were concerned, they succeeded in showing to the world their complete independence of the male sex except for an occasional caress, but what effect did such conduct have upon the children and their success in adult life?

Society cannot advance toward perfection without the home. The house cannot be a home without a woman in it. That woman must be married to a man and the result of that marriage must be children. Then and only then is the family as a social

unit complete: it must consist of a man and a woman and their children, the man and woman being married according to the laws of the land they live in, and when these people live together in a house, that house then becomes a home. A nation whose people live in such homes is a prosperous happy nation, advancing upward in every way.

The basic force that leads two people to initiate such a marriage and found such a home is called love. It is a word that is much abused and often misinterpreted. Thousands of books have been written about it and yet we are not sure as to what it really is.

CHAPTER SIX

LOVE AND MARRIAGE

From the beginning of written history the statement often has been made and is still being made that a man and a woman marry because they are in love with each other. Just when the word Love started to be used and exactly what it has meant to those who have used it through all these ages is a most interesting question.

As can easily be shown the male and female sex first associated with each other primarily for one reason, to produce offspring and thus keep the race alive. Later, as the period of dependency on the part of the child became longer, it was necessary for the male and female to remain together till their child was able to care for himself. In the case of the fox, this was only a few months, while with the human being it was a matter of years. In fact, it was continuous, for the first child was barely walking when another child was born. There may have been some spiritual love in those primitive days but the main forces holding the man and the woman together were instinct and necessity.

Later came comfort and clothes and fire and some leisure and the development of speech. All these factors contributed to a change in the relation of the sexes. The female started combing her hair and the male began wearing unusual skin clothes. The male tried to make himself irresistible and the female found that it was best to make herself desirable and at the same time a little inaccessible. Some anthropologists claim that clothing was first used as a form of sexual attraction.

Men and women started to talk and from the first they tried to invent words to describe the relation between the sexes and the reason men and women acted as they acted. The poets and authors and scientists and anthropologists are still working at the same problem and most of them are as much in the dark as their ancestors were thousands of years ago. The interesting part of the whole problem is that everyone is perfectly sure of his own ability to discuss the matter in an intelligent manner. The author of this work shares in the universal optimism.

There are three well defined parts to the love life of the present day and, while all

of these overlap, still they are well differentiated and vary greatly. To have a successful marriage it is necessary to have all three given a definite share in the love life. Named briefly they are the physical love, the intellectual love and the spiritual love.

Love then is a trinity.

The physical love is primary and primitive. No marriage can be a complete success without this type of relation between the man and the woman. It includes every possible way in which the two people can come into contact with each other. The eyes must be pleased with the beauty of the body, the slender curves, the waving hair, the strong masculine figure, the nose must be pleased with the odor of the hair and the body, the sense of touch has to be gratified by the feeling of the skin and lips and hands, while the hearing must take delight in the sound of the voice. These are all independent of each other and yet all must merge and solidify into a perfect sensation at the period of the final sexual embrace. Two people are first attracted to each other by physical impressions; they remain together on account of the pleasure their bodies give each other, and the rea-

son that nature has made this pleasure possible is to insure sexual physical love and thus bring about the procreation of another generation. It is true that the physical love has been symbolized and sublimated so that it is fairly well disguised at the present time, but under all the cover it remains a great propelling force, just as powerful to the man and woman of 1928 as it was to their prehistoric ancestors.

It is on account of this physical love, this sexual desire, that two people marry. The man has the desire to possess the woman and take his pleasure in her bodily charms. The woman longs to be conquered and under that longing is the great desire, no less great because it is so often unrecognized, to become pregnant and, by giving birth to a child, to become a mother. Nature has given to both sexes physical beauties that add to their attractiveness and desirability, but in doing so she has had no other idea than to provide for the continuation of the life of the race.

In addition to this physical love there is an intellectual love. This is also of vital importance to the insurance of a happy marriage. Two people cannot live together very long unless there is a community of in-

tellectual interests. They must be able to admire the thoughts, the dreams and the ambitions of each other. While their work may be entirely separate, still they must be able to understand and sympathize with each other's plans and longings. Even as the physical love is determined by the close harmony of the two bodies, so the intellectual love reaches its highest expression in the union of the two minds.

And above all is the spiritual love, the relation of one soul to another, the moulding of one spirit into another. In this day when the behaviorist states that all conduct is the result of conditioned reflexes, and the psychiatrist believes that all mental diseases are caused by a change in the internal secretions or an alteration in the composition of the blood, it is no longer fashionable to speak of such an intangible thing as the soul; but man does differ from all the other animals and this is due to the fact that he has a soul.

One soul loves another soul. There is a harmony, a peace, a quiet satisfaction that comes from this love that is entirely different from the happiness of the other types of love. It is ethereal, and because

it is of the spirit it is deathless. The time arrives when the body becomes surfeited with bodily pleasures, when the mind becomes dull and unproductive. Yet to these old folks who have lived together for fifty years or longer there comes more and more a deep love that must be of the spirit, which certainly is independent of the tired body and enfeebled mind. These old people are truly showing the world the greatest proof of real love, and it is no wonder that when death claimed one the other soon followed into that mysterious realm of death.

The only perfect love is that which embodies and unites all three forms.

The argument might be made that if the love life is simply for the reproduction of the individual and the continuance of the race, the ceremony of marriage may easily be dispensed with as unnecessary and artificial. While it is true that marriage is not requisite to pregnancy and childbearing, still there are several reasons why it was started many years ago and why it is certain to continue for many ages to come. In the first place it is the only form of relationship between the sexes that will insure the necessary number of children to

replace the loss sustained by death. Promiscuity leads to sterility. Even frequency of the sexual act between two people who are married tends toward sterility. If there were no contract between the sexes, no marriage of any form, if the love life were simply a haphazard affair of the fancy without responsibility or a home, then child birth would become rare, the children who were born would grow up under unfavorable circumstances, the human race would slide back into the mud of animalism and even worse, and for centuries there would be a turmoil of reconstruction till the human race once more learned the primitive laws of social life.

The matter of property also enters into the discussion. Man strives to become rich for three reasons, to be more comfortable to attain more power and to leave something to his children. When he saves so he can provide for his children he wants to be sure that they are his and not the progeny of other men. This assurance can only be provided for by marriage, the home and the purity of the wife. In regard to this matter of property, it must be kept in mind that originally the woman and the children of a man were parts of his property. That was

another reason that he did not desire any interference with his woman. It has taken many centuries of plodding law-making to remove this idea that the woman is a chattel from the statutes of the world.

These are the kinds of love existing between man and woman, male and female of the human race, but up to the present time the definition is still missing.

To put the definition in a few words easily to be remembered, we can say that **LOVE IS SACRIFICE.**

The word sacrifice means the making of an offering, to give up something precious for the sake of another person or a special ideal. The offering may be great or small, a pigeon brought to the Jewish temple, or the voluntary death of one person for another. Throughout literature it is closely associated with the idea of love, the most beautiful example being described in the words, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." That is called the Great Sacrifice, but in a way it is no greater than the sacrifice every woman

makes when she voluntarily assumes the sacrifice of child-bearing.

While men and women are single they have responsibilities, but small ones. They have to provide for themselves, secure the necessities of life and some comforts and care for, to some extent, the older people in the family. If they wish to do so, they can devote the entire results of their labor to their personal betterments. They can go and come as they wish, eat and clothe themselves as they desire, and amuse themselves to the extent of their financial and intellectual ability. They have to obey the laws of the country but they can disregard the laws of nature without anyone's suffering very greatly except themselves. In every way they can be thoroughly selfish and lead the life of an isolated individual.

Marriage changes all this. No matter how hard the man or woman may try to retain the liberty of action and selfish habits of single life, all their habits are changed by marriage. The degree of change may vary in different persons but in every man and woman it takes place when he signs the wedding contract. No matter how poor or ignorant or degraded the man and woman

are they have to at once begin to make sacrifices, and they have to do this whether they wish to or not.

In the first place they have to establish a home. To that home they have to come at regular or irregular intervals, if only to eat and sleep. Food has to be provided, at least some furniture and bedding secured. Rent has to be paid, or taxes on the property met. From the first, money that formerly was spent on luxuries now is spent on bare necessities.

The woman has to stay in the home. Without her the residence is simply a house. This statement will be challenged and bitterly contested by the present generation but no matter how loud the argument against it, it is the truth. She becomes the home-maker and whatever income she had from her labor as a single woman it is now lost to the family of two persons. The husband's income, formerly spent to provide for one man, now has to provide for a man and a woman. At once there are less luxuries and more sacrifices.

The modern woman claims that the greatest sacrifice she makes by marrying is the loss of her independence. The present

feminine unrest is caused by her trying to have the cake and the penny too. She wants a home, a husband and finally babies, but she is not willing to sacrifice her career to obtain them and she believes that she can keep on working, continue to be a producer, contribute to the family finances and at the same time be a home-maker, a wife and a mother.

Ultimately she has to sacrifice. Pregnancy brings with it months of discomfort, and finally she makes the great sacrifice and enters the Valley of the Shadows of Death in order that a new life may come into the world. If everything goes well and she rapidly convalesces with a normal, healthy baby, she starts a life of sacrifice that apparently has no end. She cares for the baby, nurses it, keeps it clean, feeds it, provides for every comfort while it is little and worries over it when it grows into boyhood or womanhood. She goes without new clothes in order that it may be warmly dressed. She tries to see that her son or daughter has educational advantages that she missed when a girl.

Meantime the man is working and bringing the results of his toil back to the home.

No matter how much or how little he makes part or all of it is absorbed by the demands of his family. He has to provide for them or forfeit the respect of his neighbors. He also has to sacrifice.

The man and woman face years of daily sacrifice. Sacrifice does not end when one of them dies. The remaining one has the responsibility of the children and even the grandchildren. A woman raises her family and then her daughter dies, leaving a motherless baby. That child is a part of the grandmother and because of the love between them the old woman cares for it as though it were her own child. Thus the sacrifice continues till death ends the tale.

Sacrifice and hardship and worry and loss of sleep. Do the young people realize it when they marry? Would they marry if they knew what it meant? They are free agents. No one is forcing them, certainly not in this country. They marry each other because they wish to, and if you ask them why they want to do so, the inevitable reply will be that they are in love. They do not know what it means any more than they understand how they breathe or think or profit from the eating of food. All they

know is that they are in love and want to live together.

Later on, months and years later on, they learn the real meaning of the word love and find that it is simply a great sacrifice.

Does it pay? Is it worth while? Do not ask the society woman who accidentally gives birth to a child and then gives the child into the care of nurses and teachers for the whole of its early life. Do not ask the rich rake who after living with a hundred women finally marries a woman of his own class so he can assume at least the semblance of respectability in his premature senility. These people do not know the answer because they have never tried to solve the problem. But ask the young mother who has trained herself to sleep with one ear open, who for years does not know what it is to have a night of continued rest, who has nursed her sick child and at last laid it in the little coffin. Ask the man who has lived for years in the knowledge that for every dollar he earns there are two places to spend it for the necessities of life, who goes without proper clothes so his family may be fed, who denies himself even the smallest luxuries

so the life insurance can be paid on time. Ask such men and women the question.

Their answer will be that it does pay. As a matter of fact, they will hardly understand you when you explain to them just what sacrifices they have made during all those years of married life. They will admit that it might have been better if they had waited a few more years before they married, they will confess that if they had only had two children instead of six they could have educated them better; the wife will hide the hat she has been wearing for three summers but if confronted with it she will show with pride that with the money saved she was able to buy her husband his longed for Corona, while he will take you aside and show you that by working on it at night after he returned from the office he had made enough extra to save a little fund to educate the baby. As the conversation goes on it will become more and more evident that the man and his wife have been making sacrifices of things dear to them in order to benefit and provide for their loved ones, and that they have done this without knowing it. There must be some anaesthetic in such a love that makes the person unconscious of pain and discom-

fort, that enables the man to go through the bitter cold of winter without the necessary fur overcoat and makes it possible for the wife to face the scornful eyes of her neighbors as she proudly wears a dress, once turned and twice made, to church.

The general opinion of many persons may be that in this day such people no longer exist, that they passed away with the carrier pigeon and the dodo, but such is not the case. In the tenements and apartments of New York, on the plains of Nebraska, in the boat cities of China, in the mountains of Asia, in the ice huts of Greenland, from the islands of the Pacific to the mountains of Tennessee, in all parts of the world, under every varied social custom, wherever the human race is found, there are millions of men and women who are living just this kind of life, who have married and founded a home because they were in love with each other, and because of this love they are making daily sacrifices of everything dear to them, even life itself, in order that the human race may continue to exist.

CHAPTER SEVEN

THE PROSTITUTE

Prostitution, as a social custom, dates back to the days of unwritten history. When man began to write and leave us word pictures of the life of his time the prostitute was well established in her profession. Before the days of poetry, prose, sculpture, saga singing, the painted woman played her part in the drama of life. Why did she come and why does she still stay on, a despised and accursed part of humanity crucified upon the cross of man's sexual passion?

Everything in life has a reason. Nothing occurs haphazard in nature. A new kind of bird develops, entire races of animals disappear save for their fossil bones, the ephermidae live but a few hours, while the turtle lives for several centuries; the humming bird lives on sugar, the buzzard on carrion, but the whale feeds her baby on breast milk, holding her close to her side with an arm that has changed into a fin. Did these and a thousand similar facts in nature occur without a cause? Not at all, but they were the result of a million fac-

tors working silently through endless time and leaving no trace of their activity save the finished product.

The same thing is true of prostitution. We may be unwilling to support it, may feel that it is a great evil, may do all in our power to blot it out of existence but we should at least try to learn what we can about it and determine just when it started and the reason for its presence with humanity all over the world today.

In the beginning of time, when man was just learning to observe the world around him and trying to put his observations into thought and words, the most wonderful thing to him was the sun. From that round, hot, mysterious ball came light and heat and protection from the nocturnal animals. No wonder that he worshiped it. When he learned about fire, when the bolt of lightning came from the sky, he was sure that it was a part of the god sent down as a special favor to help him in the struggle of life. In fact, he felt that the sun and the fire were living things and he bowed down to them and sacrificed to them because of his fear and admiration for their power.

Man realized that he was alive. He knew

what life was and he soon learned what death was. Animals died. The members of his herd died and they never came back. Even the fire died if it was not fed; but the Sun, even though it died every night and disappeared, a flaming corpse in the western waters, always appeared the next morning, full of health and heat. The sun might grow old and feeble in winter time but in the early spring it became as strong as ever, and gave of its life to the grass and trees and even to the animals and mankind. It was a daily resurrection and a yearly rejuvenation. Surely of all Gods this Sun God was the most powerful.

Naturally man, with his usual conceit, was sure the Sun was a male being. The Moon God might be female, she acted somewhat like a women, but only a man could be as powerful as the Sun. Then how about the earth? Was that male or female? Undoubtedly she was female. The Sun God sent his rays on her and she gave birth to trees and grass and living things.

It was easy now for man to go on with his primitive thinking. The sun was able to live after death and cause new life to appear on the earth. All life came from

him. He was a god ,but when they tried to imagine what he looked like, the only way they could vision him was in the shape of a man. That was a pleasant thought. They were the children of the Sun God and he had made them in His own image. If they looked like Him, then surely they must be like Him and have a part of His power. Perhaps they would even live after death, as he did every new morning. Was it possible that an old man died and the next day appeared again on the earth as a new-born child? Or if he were worthy, he might even go and live with the Sun God in the sky. Small wonder they began to pray, "Our Father, Who Art in Heaven."

Imitation is the sincerest form of flattery. To worship the God they must do seemed to excel in was the creation of life. the things He did, and the thing that He He created so often that they wondered at His ability. There were Gods by the thousands in the sky and any clear night those who were brave enough could see them there. When the sun tired of such thaumaturgy he would descend to earth in a shower of rain, in a sunbeam, or the form of a bull or a swan or, more wonder still, in the form of a man,

which after all was the real form of God, and in these shapes he would create lesser Gods, his children, by having intercourse with earthly women.

So it followed that if they wanted to worship the Sun God, they must do as He did, and, though they had no knowledge of anatomy or pyhsiology or embryology, they made a very fair success in duplicating the creation of babies. The babies they created looked very much like the children whose father was one of the gods. Due to this fact, it became a very fashionable thing for erring maidens to tell their parents that they had been surprised in the woods by Jupiter in the form of a handsome young man. The parents believed all this, and expected great things of the child when it grew up, and quite frequently the children lived up to their families' expectations and became kings or dragon killers.

The priests, who early became a ruling power, were not slow in including the sexual act into their worship, and sacred or religious prostitution soon became universal. The temple in Asia was simply a house of prostitution where all women had to go once in their lives and where the priestes-

ses were for the purpose of aiding all men to worship this god or goddess in what seemed to be an appropriate manner. More and more powerful did the Moon Goddess become, under dozens of names, Mylitta, Anaitis, Astarte, Urania, Venus and Isis.

The extent of these practices can be seen by the efforts Moses made to teach the Children of Israel social hygiene and personal purity. The rigid laws he made can be read in the Old Testament which show not only the prevalence of prostitution but the commonness of sexual diseases. He was not successful in his efforts to abolish it, and the practice is often referred to in the Sacred Book up to the time of the Maccabees.

Religious prostitution was soon replaced by commercial traffic in the bodily charms of the female sex. This type began when woman started to sell her body for specific gain. In all parts of the world the business assumed the proportions of a trade, with regular shops, definite restriction, legal rates and its own particular language, dress and customs. As soon as the leaders of a state realized that it could be used as a means of acquiring wealth, the control of the practice fell into the hands of politicians who regulated every part of

the industry by law, not forgetting the taxes, a large part of which stuck to the hands of the collectors, even as it has ever since.

Every possible aberration and distortion of the sexual act was learned and practiced. In all known ways was an effort made to please man and satisfy his yearnings to become a God. It did not take long for man to forget God and think only of the worship. He even forgot that it was a religious act and regarded it simply as a necessary habit and a universal custom.

Back of it all and supplying it with fuel to continue the flame, were several conditions. A great number of men were semi-slaves in the armies and navies of the great nations of the world. The work was done by man power, and any great work, like the building of a city, demanded the concentration of thousands of laborers. An army sent from Rome to Britain might return in ten years and again it might never come back. For all these men, under such circumstances, family life was hard to initiate and impossible to maintain. To supply the supposed sexual needs of these masses of bachelors, public brothels were

maintained by the government in all the large cities. Each mass movement of men was followed by an equal movement of prostitutes.

As only a portion of the men could legally marry, there was a large number of young women for whom home life was impossible. The poorer the parent, the more certain these girls were of becoming prostitutes. It was in every case a question of supply and demand. Had the Roman law demanded that every day each soldier be given a crown of roses, then these extra women might have earned a living working in flower gardens—but such was not the case.

Since then the same laws of life have been operative. Poverty, greed, ignorance have all contributed towards filling the vacancies in the army of the prostitute. Sexual desire, ignorance, lack of clear vision and an inability to found a home have been the causes furnishing the masculine customers. Sheer vice, downright depravity, original sin, these play but little part in the perpetuation of the tragic trade.

Most men and women, everything else being equal, desire to be good. It is so much more pleasant and so much easier to be

good than bad. Of course, the feeble-minded, the psychopathic individual may deliberately select the crooked path in preference to the straight one, but the normal, average man and woman will behave themselves if they have the chance to do so. The methods of helping them are many and have occupied the full attention of the social worker and the expert in psychology and physiology and economics.

Education is one of the great instruments towards the purification of the human race. For the last twenty years sex education has been the cause of endless discussion and determined opposition. In the United States Army during the World War routine lectures on the subject were given to all the soldiers and continence was recommended and advised. It is believed that never before was such a step taken in the attempt to preserve the social purity of over four million soldiers.

After education of the young the next important step is aiding the young in the establishment of a home and early marriage. If the Government would devote a part of its income to pensions to young married couples, a great deal more good

would be accomplished than to spend the same amount in building post-offices and battleships. The present social habits render early marriage difficult, and when a man marries at thirty or thirty-five he has spent the best years of his life in illicit sex relations, not only harming himself, but helping to degrade and ruin many young women, who, had they the chance, might have been happy mothers and contented housewives.

Always there has been the greatest hatred on the part of the married woman toward the prostitute. She fears her as much as she despises her. Knowing instinctively that the race occupied much of her husband's time, energy and money prior to their marriage, she is in constant fear that some time he will return to his hours of dalliance with the woman of pleasure. Unfortunately, this fear is all too well justified. There are long periods, when for weeks and months at a time the wife is unable to maintain the usual social relations with her husband. There are periods of pregnancy, long weeks of lactation, times of semi-invalidism, periods when the mere drudgery of housework associated with the care of little children renders the wife

tired and dull. The average husband seeks entertainment and if this is not furnished him in the home, he too easily recalls the seemingly pleasant evenings spent with his pre-marital bon-companions.

The wife knows this. She feels that, irrespective of anything that occurs in her life, her husband should be constanly faithful to her; and he should be if he is a good husband, and he will be if he is a gentleman, but good husbands and gentlemen are not to be found in abundance in every small community or city square.

The husband has his faults but is not wholly to blame. The girl he married is not the woman in a worn negligee who serves him a mediocre supper and listlessly watches him eat it while she rocks a crying baby. He feels that in some way fate has played him a scurvy trick and his spirit of resentment is no less because he understands it so poorly. The wife remembers when the husband was perfectly willing to spend all evening and seven of them a week petting her, and she feels that if he loved her so before they were married, he should love her more because of the baby and the cooking, and she, poor tired little girl, looks at her husband in dread as he puts on his

hat and tells her that he is going to spend the evening at the lodge and not to wait up for him. Is she to blame any more than he is? And in the Red Light Quarter the prostitute plies her profession as she plied it before the gates of old Rome. Is she to blame?

CHAPTER EIGHT

WOMAN'S SEXUAL POSITION B. C.

Before Christ practically every woman was either married or was living in some form of prostitution. In a few rare instances, like the Vestal Virgins of Rome, virginity could be preserved in adult life, but in a vast majority of cases there was no middle line. Only in the sacred confines of the home was a woman safe from the assaults of the predatory male.

In the Orient, polygamy was universally practiced. The home was the harem, and there the woman lived. If she were the first wife, her position was one of power and comfort. If she were the sixth or the newest wife, she had a moderately happy period of marital relationship. The inbetween wives, even though legally married, were not much better off than the servants, except that they had the protection of their social position and the shelter of the thick walls of the woman's part of the palace. In all phases of life, they were absolutely subjected to the whimsical fancies of the husband. Their life and their death were in his hands. They were a little better off than

the cattle of the field, but were considered as less than human and not deserving of a place in Paradise after death save by the special intercession and condescension of their husband. They had no property rights or legal privileges. Many passed their lives without ever becoming pregnant. If they were fortunate enough to bear a male child, their position in the harem was at once assured. Even if a slave or a concubine did this, she was apt to be made the favorite of her master. In such an atmosphere they aged rapidly and were old women at forty.

The Oriental prostitute was usually attached to the temple. There she was the plaything of the priestly order and the instrument of sexual satisfaction for the worshiper. Entire religions were founded on the sexual degradation of these religious prostitutes. They may have been more happy than the married woman; at this distance and at this time it is hard to say.

When the husband died his wife or wives were supposed to burn themselves on his funeral pyre. This custom existed till recent years, but was finally suppressed by the rigid rule of the British Government. No doubt the wives wanted to die with

their husband rather than live as widows, for their lives as such were filled with the utmost degradation, they becoming outcasts and the most wretched of servants.

Occasionally a woman in Asia has become great through the sheer force of her intellect. Such cases have been so rare that they can only be considered as curious anomalies. Such things as education for women, legal rights, proper medical care, and social liberty have only come to the Oriental woman through the Christian religion, carried in the hands of missionaries, wonderful women from the Occident who have spread the lessons of the Sermon on the Mount to their less fortunate sisters in Asia. Given an opportunity, the Oriental woman has shown her ability to do as fine work in any field of endeavor as her western rival.

The Jewish race stands out prior to Christ as one of the bright spots in the world's social history as far as the home and woman's place in it are concerned. Moses stands out, not only as a remarkable leader of men, but also as a man well versed in hygiene and social laws. Having spent the first forty years of his life in the court of Egypt, he had a wonderful opportunity

to study the sexual question from every viewpoint. When he assumed leadership of the migratory movement of the children of Israel he knew that certain laws had to be made and rigidly obeyed before there was any chance of his follower's growing into a strong nation. These laws of personal hygiene and social behavior provided for the home, the purity of the wife in the home, an abundance of healthy children, and a freedom of the race from the contagious diseases of a sexual nature that had been so common in Egypt. The tribe of Levy became not only the priestly order but also were the physicians. It was their duty to examine a man or woman who had become diseased, and only after they pronounced such cases cured could the patient marry or resume sexual relation with his wife. He forced an entire nation to undergo circumcision, a hygienic measure that has been almost universally adopted by the modern gentile.

His laws were harsh. Adultery and beastiality were punished by death. It was not an easy task to bend a nation of several million to the will of one man. For four hundred years they had lived as neighbors to the Egyptian people who were a pleas-

ure seeking, animal worshipping race. Again and again they revolted from the rule of the stern law giver. Century after century they showed the world that they were men just like all other men. Their King Solomon set a record for plurality of wives and concubines. They had prostitutes living in tents even at the gate of their sacred temple.

In spite of all this, it can easily be said that their home life before the Christian Era was more perfect than was attained by any other race, with the possible exception of a few Nordic tribes. Their women were protected by law, their children were beloved and well cared for, their widows given a home, their dependents and old folks provided for and even their slaves were treated kindly and liberated in the seventh year of servitude. These conditions of home life have stamped the Jewish race to the present day, and the admirable qualities of that race are the direct result of the application and adherence to the laws of Moses.

In Greece, woman occupied a dual position that was at once sad and interesting. There was legal marriage, the wife stayed in the home and her children were fully

protected by law. At the same time, she had no liberty and no education. The husband did not consider her as a companion. She was simply in the home for one purpose and that was to become the mother of legitimate children to whom the man could leave his property. The moral Greek woman left her father's house once in her life and that was when she married, and she left her husband's house once in her life and that was when she died. She had a home, and she had a husband and children—but her life must have been dull.

The highest type of prostitute in Greece was called the hetairai. These had no legal rights and could not call themselves citizens, yet they were often highly educated, could read and write, were poets and authors and lived in the company of the most eminent and most cultured men of the country. Such women as Sappho and Aspasia held high court, and their palaces were really colleges of philosophy and culture. It is no wonder that men of learning selected such women for companions rather than their dull, uneducated wives. Even as great a man as Plutarch said, "One cannot live with a respectable wife as though she were a wife and an hetairai at one and

the same time." It appears that the noble matrons accepted the peculiar situation gracefully and made the best of it. The only privilege of which they were keenly jealous was the legitimacy of their children, and in this right they were strongly supported by the leading jurists. When a courtesan, Neera, attempted to take the place of a legal wife she was denounced by Demosthenes in the following language, "Decent woman must not be placed on the same level with the prostitute; women citizens, wisely reared by their parents and married according to law, must not in any way be confounded with a strange woman who many times a day, gives herself to many men, in all the most infamous fashions according to the desire of each man." Under this was the desire to have legal children to inherit property and take the place of the father when he died.

For every hetairai there were hundreds and thousands of common prostitutes called Dicteriades. These charged whatever they could get for their services, the older ones being paid a small copper coin. Solon, the famous Grecian law giver, made regulations covering every phase of the traffic.

Any man, no matter how poor or how low in rank, could buy the favor of some woman at any time.

Such a situation was not favorable for the highest development of the home, yet there were a home and a wife, even in sensual Greece. Of this social system Demisthenes said, "We have courtezans for pleasure, concubines for daily use and wives to give us legitimate children and to grow old faithfully in the interior of the house."

In ancient Rome the wife was held as a model of propriety and her virtue was protected by the most rigid laws. It is interesting to note that so long as Rome adhered to this mode of family life it flourished. With the decay of morals came the decay of political power, a thing which has always been the case. The home has to be the foundation of the nation and where there is no home there cannot long remain a country.

For nearly seven hundred years Rome protected the home. Then in every insidious manner the home was undermined. Finally it was impossible to find a moral decent woman in the entire city. Women of rank changed husbands yearly, counting time, not by years, but by husbands. The

rulers took what women they wanted and discarded them when they were satisfied, regardless of their rank or social position. If the male relatives objected, they were disposed of by the dagger or poison. The women finally took the lead in the riot of debauchery, and the wife of an emperor assumed the garb of a common prostitute to satisfy her insatiable longings. Not till the doctrines of Christ were spread throughout pagan Rome did that city value the purity of the female sex and the virtue of chastity. The influence of those generations of debauchery, the worst that the world has ever seen, continued like a festering ulcer in the breast of the Italian nation, leaving its trace up to the present time.

A better picture is presented by the Nordic races. It has been seen that the colder the country the more apt the inhabitants are to monogamists. This is true of the nations which grew up around the Baltic Sea. The woman there lived an outdoor life, was accustomed to the use of arms and was generally accepted as an equal with her husband. Her advice was heeded and her help accepted in time of war. It was the custom to remain virginal till marriage

and to be chaste after marriage. No doubt there were adultery, and concubinage, and even instances of polygamy among the rulers, but the average morals were high, and woman's place in society was a sound and advantageous one. She has retained this place among the Nordic races up to the present time.

Such is a cinema of woman's place in society prior to the coming of Christ. With his advent there came many changes.

CHAPTER NINE

THE INFLUENCE OF A NEW GOD

There is in this book no effort to study religions or creeds as such. Only in as far as they influence the home life are they of interest at this time. Yet the teachings of Christ were of so far reaching and enduring influence on society that the most careful consideration must be given them.

The Jews gave to the world a religion of one God. In a world that was fairly crowded with Gods they stood out as the exponents of a pure Monotheism. The effect that this form of worship had on the race has been noted. Yet, even they had forgotten the spirit of the law in following the letter of it and Christ found much in their lives to criticize. Throughout his life he was a gentleman, especially in his concept of woman's place in society, and his teachings placed woman on the highest pinnacle she had ever reached. He advocated not only purity of the body but also purity of the mind. He showed the world that the prostitute could reform and that the woman taken in adultery was not the only sinner. Such teachings spread like

wildfire in a sin-sick world, and all over the known world to be a Christian woman meant to be a moral one.

The pendulum of reform went too far. Fanatics insisted that the highest morality lay in virginity for the woman and the strictest celibacy for the men. Thousands and hundreds of thousands of the primitive Christians withdrew from society, and in the desert and wilderness led the life of hermits and recluses while they were waiting for the second coming of their Lord. Even Paul advocated celibacy and marriage only as a means to prevent adultery or improper sex relations. Marriage was recognized as a church rite but it was not encouraged.

There is nothing to show that Christ had any such fanatical ideas when he spoke as he did concerning the relation of the sexes. He believed in the home and in the family. The greater part of what he taught is lost, but the Four Gospels contain enough to show us that he advocated the Jewish home life in its greatest purity. He had no idea of allowing the human race to pass out of existence. The very fact that he attended a wedding at Cana of Galilee as an

honored guest proves that he sanctioned marriage as a proper and honorable rite.

Finally he passed out of the world as all men have to pass out sometime, but he left behind him a record, a code of conduct, that has done more to elevate womanhood, wifehood and motherhood, than anything else in all the history of our race. In spite of his being misunderstood, notwithstanding misinterpretation and neglect of his teachings, the seed sown by the Nazarene blossomed into something worth while in the ennoblement of the female sex.

Throughout the dark ages of Europe, when all culture was lost, when not one person in Rome could read Greek, when all culture was lost and all pride destroyed, the Christian women in the convents of Europe and England kept lighted the torch of progress. In these retreats the fine arts, the higher education, the best that had been inherited from the past was treasured and cultivated. There women were taught to read and write and work skillfully with their hands. In time of need they came out of their city refuge to care for the sick.

The hospitals, such as they were, were operated by these Sisters of Charity.

They organized schools. They cared for the pauper, provided for the orphan and loved the fallen of their race. For a thousand years all that was worth while in a dark world was traceable to the influence of these Christian women who showed the world what unselfish love and true charity really were. Through those thousand years civilization trembled on the brink of ruin. The Mohammedan and Pagan had more learning and culture than any so-called Christian state. It was the influence of women, working through the inspiration of the teachings of a Christ, that saved Europe and gave us the culture and civilization we possess today.

Christ always had a definite purpose behind his teachings. In giving women the place in the sun of his love did he look forward and see that in times of stress they best could be depended upon to remember his doctrines?

Other great teachers of morality attempted to purify the position of woman and give her equal rights and privileges with the male sex. One and all they failed to impress their ideas upon the hearts and minds of their followers and today the only

trace that can be found of their efforts is in musty manuscripts.

Mohammed taught a religion of sensuality. In spite of the fact that he had a wife who supported him and gave him every encouragement during the dark period of his religious career, he advised his followers to have at least four legal wives and placed no restriction upon the number of slaves and concubines they could own and use as instruments to gratify their sexual desires. Paradise was simply a promise of an unrestricted sensual life in the company of innumerable female angels. According to the Koran, woman is simply an animal put into the world for two purposes, to please and to satisfy the man and to bear him children who will become Mohammedans and help spread that religion over the entire world. Naturally, the entire nation, which once spread from India to Spain, reacted to the degrading influence of such a social relation between the sexes and gradually sank until the name of the Turk became anathema in the minds of the Christian nations. Under the present government, conditions are gradually improving, and it seems that there is a

possibility that some time women will be given their proper place, even in Turkey.

It remained for a man by the name of Joseph Smith to present to the world a final illustration of just what men will do in the name of religion and God. Smith decided to start a new religion; so, he dug up some metal plates on which were peculiar characters. He proclaimed that these were the lost books of Moses, and formed the basis of a revival of the Jewish nation to be known as the Mormons. The startling social revolution contained in his teachings was that no unmarried woman could enter heaven, and as there were more women than men it would be necessary for every man to take as many wives as he could support. This idea met with opposition on the part of the people who lived near Smith, and in the riot that followed he was killed. His followers, fleeing before the storm of opposition, fled westward and finally settled what is now the State of Utah. There, by the most intense industry and strictest frugality, they became wealthy and powerful. They practiced the teachings of their martyred prophet and their leader, Brigham Young, who kept his wives in a community house,

picturesquely called the Bee Hive and had nearly fifty wives and seven hundred children.

Such a condition could not and did not last in a Christian nation like the United States. After years of conflict with the central government the leaders of Mormonism finally consented to abolish polygamy as a part of their religious tenets, and Utah was admitted into the Union as a state. Today this religion claims over five million followers who are good citizens and have reclaimed many of the desert spots of Mexico and the United States. Their enemies claim that they still practice polygamy secretly, but the leaders of the faith deny this and claim that the practice has been completely abolished and finally abandoned even by the most fanatic followers of Joseph Smith.

The United States is a Christian nation. Its laws provide for the sacredness of the home and the purity of womanhood. Nowhere in the entire world has there been a greater effort put forth to make the life of the female sex a comfortable and happy one. This condition is the result of the teachings of Christ nineteen hundred years ago. Even now the result is pitifully imperfect and every social evil known to the

human race continues to attack the home and the family, yet a start has been made toward perfection, mankind is advancing towards the ideal, not only in the United States, but over the entire world, and when the ultimate goal is reached, when the journey of the human race toward its final destiny is finished there will be as the prize for the effort made the home with a woman and children in it, and, living with them, will be a man who is treating them according to the doctrines of Christ.

CHAPTER TEN

WOMAN'S SEXUAL POSITION IN EUROPE AND AMERICA

Every great ruler and jurist in Europe and England tried to formulate a moral code of laws protecting the home and married life. Everyone able to think at all realized that there was something wrong with the existing conditions and was certain that something should be done to better them. Civilization had not yet learned, and has not learned even to this day, that you cannot change the habits of a race by passing laws, no matter how severe the penalty for their infraction. Not realizing this, they issued laws and orders and decrees which were most of the time forgotten and dry as the dust of the man who made them.

The general idea of those ages was that the prostitute was to blame for everything that was wrong in social life. It was simply the ageless habit men had of blaming the woman for everything bad and taking the credit for everything good. This habit started in the Garden when Adam said to his Maker, "The woman tempted me and I

did eat." It was perfectly natural for medieval man to feel that if there were no prostitute, everything would be lovely and serene in the home. So, they publicly branded her and drove her out of the cities and made her live in restricted quarters and wear certain kinds of identifying clothes so all good men could avoid her. They prohibited her going to church and wearing expensive jewelry, they taxed her heavily, these taxes going to the church, the state and to favored politicians. They even gathered these unfortunate women together and burned them by the hundreds, they exiled them to the new world, they did everything they could possibly think of except two things: first, to stop patronizing them, and second, to make it possible for every adult woman to have a home and be protected in that home.

It is an interesting fact that a discussion of the home carries with it an investigation of womanhood and that inevitably leads to the realm of this greatest of social evils. The prostitute has always been in the world and she always will be till men learn the lesson of a single standard of purity for the two sexes.

The married women in Europe prided themselves on their great morality. If we can judge from the current literature of that time just how high their standards were, we are forced to state that they had nothing to brag of. It was a peculiar situation in which everyone fought the spread of prostitution, yet, in every way possible, tried to break down the sanctity of the home. Every married woman was supposed to have a lover; it was her husband's place to prevent this habit of he could, but when it came to making a prisoner of a wife the husband found out that closed doors and iron bars did not a prison make. Thousands of tales were told and novellettes written with the sole theme that a cunning wife and an ardent lover could outwit the most watchful husband. Another interesting phase of the time was the fact that while every married man carefully watched his own wife and punished her severely if she were found to be unfaithful yet, at the same time he was doing his best to carry on an intrigue with his neighbor's wife and thought it a clever joke if he succeeded. It has been well said that in Italy and France during the life of Aretino, the only thing adult men and women

thought, talked and dreamed of was the sexual relation.

Thus we had the peculiar condition of countries where marriage was recognized as a religious rite, where the home and the legitimacy of children were protected by the most rigid and comprehensive laws, where all forms of prostitution were severely punished by law and yet, where the entire population was continually and openly breaking every law of God and man devised by divine and human intelligence to make marriage sacred. The entire social structure of Southern Europe was undermined by a deadly ulcer, the great scope of which was not recognized till the rapid spread of syphilis gave sociologists an accurate index to the prevalence of immorality. This ulcer spread into every stage of society, irrespective of rank or wealth. Even the Priesthood of the Roman Catholic Church, dedicated to a life of pure celibacy, was soiled and contaminated by this evil, and the lives led by the Priests, from the Pope down, were one of the main causes of the reformation.

In the northern countries and the British Isles, however, the life of the people was purer and freer from such impurities than

it was in the Mediterranean countries. The life was harder, the weather colder, women reached maturity later in life; there was something in the climate or surroundings or heredity that gave to these Nordic peoples a love for home and children. The women were accepted as more nearly the equal of the men: they shared with their husbands the work and responsibilities of life. Purity of the sexual life was the rule rather than the exception. Of course, there were exceptions, but there was and still is a difference between the people who originated around the Baltic Sea and those who grew up around the great inland ocean known as the Mediterranean Sea.

In these countries there were prostitution, immorality and even bestiality, but the standard was high, and the average purity of the home something rather fine. In the British Isles the same thing was true. The Englishman has always contended that his home is his castle and has always been ready to die rather than surrender its privacy. It was not only the question of a home, but also of descendants and property. Another factor influenced a certain cleanliness of life and that was a

gradual growth of ancestral pride. Nothing was dreaded more in a line of ancestors than the fatal bar sinister.

One day a new world was discovered. No matter how one sailed he always found land to the west of Europe. Discovery was followed by exploration and exploration by conquest and settlement, these activities being the proof given of the great difference between the Anglo-Saxon people and the Mediterranean basin people. Canada was settled by the French, Mexico and all the countries south were colonized by the Spaniards and Portuguese and Italians, while the Atlantic Coast from Maine to Georgia was settled by the English, Scotch, Welsh, Hollanders, and by people from a hundred little countries in the Palatinate as far south as and including Switzerland.

What was the essential difference between these two attempts to settle a new country? In the one instance the men came by themselves, mated with native women and lived like the natives and made no effort to bring women of their own race with them till the land was thoroughly brought under control.

Along the Atlantic Sea Coast the very first settlers brought their wives and

families with them. They came as a family rather than as isolated persons, and the first thing they did was to build a house and make that house a home. The social life of every community centered around the home and the church. With this social life there was also a great love for land. These people had never been able to buy land and now it could be had almost for the asking. They bought land and put a fence around it and put a log cabin on it and that was their home and castle. They raised large families, took good care of their children, encouraged early marriages, helped the young people through the early years of financial troubles, worked hard, lived clean, and died easy at an old age.

What is the result today? The United States is a land of homes, a place where the best rules of conduct provide for clean living and personal purity, a place where a man prides himself on his ancestry and tries to leave to his descendants a record that they can be proud of. The blood mixture with other races, which is accepted as a common thing is outlawed in the States. Of course, we have our own disgraces and our own problem, such as the mulatto, but these disgraces have never been taken as a

matter of course and legalized as they have in other countries of the western hemisphere.

The seeds of social life sown in each region during centuries of European life blossomed into maturity in America during the first two hundred years of colonial life, and the results were just what might be expected by any careful student of social life. This result is true not only in America but anywhere that the white man had put his foot.

The same thing applies to the family as well as to the race. A man is influenced by his environment but also by his heredity. Five generations of alcoholism will produce a sixth generation of alcoholics and five generations of moral parents will produce a sixth generation of sober, clean citizens. Familial characteristics of conduct are inherited as surely as the color of the eyes or hair.

The greatness of the American nation is caused by the greatness of millions of American homes. The colonist brought with him this idea of a home and privacy. All forms of immorality were severely punished. In June, 1671, Pilgrim Hester Prynnes was given the following punishment by the Plymouth Judges, "To wear

two Capital Letters, A. D. cut in cloth and sewed on the uppermost garment on the arm and back: and if at any time she shall be found without the letters so worn while in this government, she shall be forthwith taken and publicly whipped." From this slender tale Hawthorne wrote his wonderful novel, "The Scarlet Letter."

But prostitution was rare in the early days. There was no difficulty in a young woman's securing a husband and most women were married by the time they were eighteen. Unmarried women had not trouble in securing work as house servants, which position they held only for a short time. The wages paid were high and the work not too hard to be difficult. Gabriel Thomas, in 1698, described the situation thus in Pennsylvania. "The women's wages are exorbitant as they are not very numerous, which makes them stand on a high term for their several services—moreover they are usually married before they are twenty years of age, and when once in that noose are for the most part a little uneasy and make their husbands so too, till they procure for them a maid servant, to bear the burden of the work, as also in some measure to wait on them too."

Benjamin Rush, one of the Signers of the Declaration of Independence, wrote concerning the Pennsylvania Dutch settler, "They express great joy upon the birth of a child. No dread of poverty, nor distrust of Providence from an increasing family depress the spirits of this industrious and frugal people. Upon the birth of a son they exult in the gift of a ploughman and upon the birth of a daughter they rejoice in the addition of another milkmaid to the family."

Another author describing those early days in the American Colonies wrote, "Every woman has three children near her, one in the cradle, one in her lap and another under her apron." When a man married in those days he wanted to marry a woman who would be a housewife, and Rush states this concisely when he writes, "When a young man seeks to marry the girl of his choice, he does not ask so much whether she be rich or poor or whether she possesses any personal or mental accomplishments—but whether she be industrious and acquainted with the duties of a good housewife."

That was the kind of a home and the kind of a wife that made the United States possible. In New England the Puritan, in

New York the Holland Dutch, in Pennsylvania the Quaker, Swiss and Palatinate, in Delaware the Swede, in Maryland the English Catholic, and south of that the English Cavalier with a sprinkling of German in Georgia, these peoples, in spite of differences of religion and origin, all believed in the purity of the home and the necessity of having clean, healthy children, and so long as the descendants from these people control the nation the future welfare of the commonwealth is safe.

Nowhere in the whole world has woman reached the high position she has attained in the United States. The various bloods have mixed so that now a man may have a dozen different strains in him received from his Revolutionary ancestors, and from each of these strains he will receive something worth while, not only physical but also mental and spiritual. He will have a love for home, a desire to do the right thing by his wife and children, and a hope of providing for their welfare when he has gone.

There is no doubt of the place of the woman in the home. In fact, the house cannot be a home unless there is a woman

in it. A little child in a strange city was taken to a restaurant, leaving the mother in the railroad station. Suddenly the child began to cry, "I want to go home." The father said, "But home is three hundred miles away." "Oh, no!" replied the little girl, "Home is where mother is." That shows that it takes more than wood and bricks to make a home. It takes a woman!

CHAPTER ELEVEN

THE MAN AND THE HOME

So far this study has seemed to be mainly about the relation of the woman and her children to the home. Occasionally the man has been spoken of in relation to the family but only as somewhat of a side issue. As a matter of fact, he is just as important to the success of the home as the woman is. Perhaps he is more important, though he has never realized it up to the present time. It may be well to awake the average father and husband to a sense of his responsibilities to the family.

There are indications that primitive man took the family more seriously than he has taken it since. He was more isolated than at present and whatever was done for his wife and children he had to do. There were no welfare workers, teachers, or literature to help and advise him. If he did not find a secure cave, his family would be eaten by a saber tooth tiger; if he were unable to kill the enemy, they would kill him and take his wife. It all depended on his brains, muscles and interest. There were

no police force, no courts of justice, and the only rule was that of might and muscle. He was unable to leave the cave at night—there was no place to go and no safety if he did go. How interesting to know that for thousands of years every man stayed at home with his family.

In those early days he did some of the cooking himself but even when he did he had to use the family fire, and he gradually learned to have the woman do the cooking for him, and then arose another reason for his being at home. He had to come there to eat. Also in cold weather it was the only place in which he could keep warm, near the fire. In all of his world there was only his home or the home of his friends and the outside world, and he could not even go visiting after dark. Through thousands of years he learned to spend a part of every day in the home and especially did he sleep there, and though his descendants of the present day have often abandoned the home, yet they always return there for at least a few hours of sleep. Another very important reason for staying near or in the home was the question of property. If a man had a few fine bear skins, he had to keep them

in the cave and some one had to stay to guard them. The same thing was true of other property like women and children. It took a long time to find a capable woman and tame her so she was willing to work for an occasional caress, a few skins and her food, and once a man became accustomed to a woman it was very annoying to have her stolen by another man.

For all these reasons primitive man remained near or in the home. If he went hunting, he was careful to return at night. If it was necessary to go far, he took his property and his family with him and made a new home every night of the journey. Later on he was able to become a little more careless and the thing that gave him this extra freedom was security.

First there was the security of the tribe. The families were banded together for mutual defense. The understanding was that no man in the tribe was to steal or injure the property of any of his fellow tribesmen. Later the tribe lived behind walls and instead of caves had houses of stone and wood. Then, if the artificial cave was strong enough, the man could lock the door and feel sure that while he was gone

no one could enter his home. If he was living in a city of friends he could even go out at night and attend a meeting of the clan or the guild and have fair hopes of arriving back to his castle without being killed. Before that time all of the men's meetings had taken place in the daytime, but now the men were beginning to go out at night, and they have never stopped doing it.

Early man might have laughed boisterously if the baby fell down and got his face covered with soot, but he probably was not much interested in the problem of infant hygiene. Later, when the baby became a boy, he helped initiate him into the adolescent societies and taught him his responsibility to his fellows and to the tribe. He cared for his daughters because they were property and could be exchanged for skins and cattle if they lived to a marriageable age. He cared for his wife because he had become used to her and she had learned just how to properly split his marrow bones. No doubt when out with other men he bragged about the way she cooked the wild garlic and onions with the bear steak.

When man came into historic times,

when the history was written on stone or parchment, there developed every possible variation of man's relation to the home. No doubt he secured additional hours of freedom, but what price did he pay and what price is he paying at the present time? It has been shown in no questionable terms that the security and permanency of the home and the family depended upon the presence of the man in that home part of every day. He had to go out to secure food and fuel and clothes but he had to return to bring these articles to the home and keep himself and the family alive. That is the important difference between the two sexes, namely, that the man could go out if he returned in a reasonable time, while the woman had to stay there and look after the property, tend to the children and do the cooking.

If he left the home for an indefinite period and then came back, the chances were that he would only find an empty cave. That was not only unpleasant but placed him at a serious disadvantage in competition with the man who had a cave with a family in it. The family men lived longer because they were kept warmer,

were fed better, had better skins to wear and sleep on and were thus better able to fight the battles of life. It is an interesting fact that even at the present time the life insurance companies say that married men live longer than single men and are better insurance risks, which statement is a positive proof that it pays to be married.

Coming directly to colonial America, we find that the settler had many points in common with primitive man. There was the same risk of sudden death, of starvation, of freezing, of having property burned or stolen. With these risks came the same conduct in 1700 A. D. that primitive man showed 50,000 B. C. It was only by staying at home that security could be maintained.

As the need became less the man spent less and less time at home. There were a dozen temptations to cause him to remain away and make the woman assume additional responsibilities. There were the army, the lodge, the tavern and the house of ill fame. What was the result of this increase in the number of hours the man spent away from his family? At first it meant only extra work for the housewife.

There was just so much work to be done and if the man did not do his share, the wife had to do double duty. She was too busy to protest—but later on life became easier because labor saving devices became more general and her full time was not occupied by her house work. She had time to look out of the window and she had moments when she could think — and gradually she began to wonder why it was that the man was able to go out all the time when she had to stay home all the time, and it made her uneasy and jealous.

The American man did not notice that she was thinking. The idea of a woman's thinking was rather new to him. He was sure that she had a body, satisfied at times that she had a soul, but had never been brought sharply face to face with the idea that the women he came in contact with had a mind. When she requested a liberal education he told her that her place was in the home, when she requested the right to become a lawyer or a physician he told her that her place was in the home. There were many things he was not sure of but he was confident that the only place a woman could be was in the home. He was

very nice in the way in which he told her that she was too tender to vote and that no real lady could ever become a public speaker, but, at the same time he was very much in earnest about it.

In a way he was right and in another way he was wrong. But right or wrong he had his way because he was the one who made the laws and he was careful to see that the laws were all in favor of his sex. It always had been that way since the first laws. Man could do things that women were not allowed to do because they were men and their women were females. It was all perfectly simple if you were a man.

That was the situation in 1870 and 1880. Now and then some woman secured a college education, but most women were denied even the right to have a private checking account at the bank. The women kept on thinking.

CHAPTER TWELVE

FEMININE INDEPENDENCE

Gradually the American woman grew restless. All kinds of queer things began to happen. Dr. Mary Walker appeared in public in trousers and frock coat. Later Carrie Nation began her hatchet campaign against the saloon. In a little country town in Pennsylvania a woman entered a gambling den and, locking the door, horsewhipped the poker players, who jumped in terror out of the windows. In the same town the women of the W.T.C.U. openly set fire to the poolroom, and a woman left her husband and never returned because he never came home till midnight. Such isolated examples became general, especially after women found that, as a rule, men were really afraid of them and their manner of acting and talking. The men were dazed because they had no precedent to follow, and by the time they learned to react properly to the strange new habits of their women, these women were doing something else equally new and devilish. By 1910 they were clamoring for

universal suffrage. They were not sure what they wanted it for or what they would do with it once they had it, but they were very sure that they wanted it and that right away.

The men refused even to listen to them. Then the women started to picket the great men and their houses. If they were arrested, they gave bail and went back. They chained themselves to the fence around the White House and threw the key away. If put in prison, they refused to eat and had to be either released to keep them from starving to death or they had to be fed through a rubber tube. They did not seem to care what happened to them so long as they had front page space in the papers. They wrote articles about their prison experiences and kicked the police on the shins and had a fine time generally trying to outdo their English sisters in the new game of making the men miserable and unhappy.

The men were astonished and dismayed but adamant. The woman could go without food for days or stand all day in the rain, carrying a sign, VOTES FOR WOMEN, but she was too tender and delicate

to stand the trip to the polls—and then suddenly the World War started.

With the war came a sudden and violent dislocation of labor. All over the world men were taken from the farms and factories and offices and shops and put into the army. In spite of the fact that four million men in the United States were removed from useful occupations the work had to be continued and there was need for twice the number of workers. In the munition factories, clothing workshops, offices, and, in fact, in every kind of work there was more work than workers, and women were put into the places made vacant by the men who were being turned into soldiers. It was at once realized that if there was one woman to do one man's work, that man was free to enter the army. It was also found that in many ways the female worker was more efficient than the male. This fact was a great surprise to the efficiency expert, as the idea that woman could surpass men in at least some lines of muscular and mental work had never occurred to him.

The women left the home and entered the shops and the factories. They were so busy that they forgot all about their

enfranchisement—at least for the time being. They were really doing something, women by the hundreds of thousands were actually showing the world that they could earn their own living and could be absolutely independent of the male. No one realized what it meant, and had he realized, he would not have cared, nor could he have changed conditions to any great extent.

When the war was over and the soldiers returned home, they found a new woman waiting for them. She was wearing different clothing, she had bobbed her hair, rolled her hose, adopted a favorite cigarette, was rather free in her speech and her use of liquor, prided herself on her independence, talked about companionate marriage and birth control, earned her own living, competed with man in every field of physical and mental labor and said openly that no man could ever make her go into a home and stay there simply as a breeder of his children. The men were rather astonished, and when she suddenly remembered that she wanted to vote, they told her to go ahead and play with it if she wanted to.

They did not know whether to be pleased or not.

After that women began to do as they pleased at least, they thought they were doing what they really wanted to. They had the right to vote, the right to enter any of the professions, a social equality in practically every sphere of life, and finally one of the last sanctuaries of man, the barber shop, was invaded and men had to wait their turn while women were having their bobbed hair trimmed. Only in one part of life was the privacy of men respected, and that was the club life. Women were barred from the secret fraternities but every masculine organization had its feminine auxiliary in order to permit the women to go out at night with the men, even if they did have to meet in separate rooms.

And with but a few exceptions the priesthood remained masculine. The male sex was willing to let their women do almost anything but God remained masculine and only one of His own sex could serve as a priest, the connecting link between the mysterious All Father and His children. Occasionally a woman became an evangelist but she was considered as a curiosity and was never allowed to become a true member of the religious fraternity.

It seems that man recalled those early days when only he was allowed to worship and present offerings to the fire god at the stone altar, while the woman had to confine her interest in such matters to the gathering of wood to keep the fire alive. The same thing is still true. Man controls the Church, while women have most of the responsibility of raising the money to support it.

Thus, after millions of years, women gained what they thought was their freedom. In India they agitated the abolition of the harem, while in Turkey they began to appear on the streets without the concealing veil. They assumed leadership in industrial strikes, and in free (?) Russia represented their district in the National Assembly. For the first time in the history of the world they were doing whatever they wanted to do, when they wanted to and as often as they wanted to. They spoke of this activity as the Emancipation of Womanhood from Slavery, and when they used these words they meant that before freedom the home had been a prison.

CHAPTER THIRTEEN

THE HOME OF TODAY

The world became a place of unrest and unhappiness. Humanity was whirled about by conflicting emotions that it did not understand and could not explain. All that the average person knew was that he was on his way but where he would be when he arrived was a mystery. The sociologists and the philosophers blamed everything on the great war and claimed that after the period of adjustment was over everything would return to normal. Unfortunately, no one was quite sure of just what normalcy consisted of.

Life was rapidly growing more complex and very much faster space was being annihilated, time destroyed. The inventors, not satisfied with sending sound through distance over wires, now learned to send pictures through the air without wires. Man became at home under the sea and in the air. The automobile replaced the horse and Ford made it possible for every family to own a car. It became the fad to go somewhere on Sunday. It became harder and harder to stay at home during the week,

especially at night. Life had become secure, property safe.

Under all this unrest were some very definite reasons. The effect of the war was only an excuse, not an explanation for what happened. The demand of women for perfect freedom was simply a reaction to conditions and not a real cause of it. People were changing their habits because of certain changes in their surroundings and economics.

One of the first causes leading to the change in the home was the growing ease and cheapness of transportation. First came the horse, then the cart, the wagon and the carriage, the mail coach. When a man went from Washington to Boston he kissed his family good bye and made a will. That was the way it used to be. Roads varied in degrees of hardness but they were all poor. Then came the mechanical wagon when men, long accustomed to the locomotive, dreamed of placing a small steam engine on the country road. Gasoline was discovered and with a cheap fuel, advance in mechanical transportation was rapid. With the increase in the number of cars came the demand for better roads and more speed. Man began

to live on rubber wheels. When a man had a car he wanted to use it. The same thing is true of golf clubs and armies and battle-ships. As he still had to make a living for his family, and it was larger now since Lizzie came, the only leisure he had was at night and on Sunday. The constant temptation at night was to go somewhere and see something, and it did not much matter where he went or what he saw, so long as he could use the car. He had to get a certain mileage to make it pay.

There was not much trouble about leaving the home at night because it was perfectly secure, and besides, it did not represent as much value as is used to. More of the homes were being rented because the real investment of adult life lay in the car, and when a person went riding he took the property with him. The underworld realized this and devoted more time to stealing automobiles and less time to plundering houses.

The world has developed a mania for speed and distance. A favorite subject of conversation is the mileage of the Sunday trip. The man on the bicycle who made his hundred miles a day has been replaced by

the man in the roadster who makes his five hundred miles a day. The radio develops an opportunity for competition. Where formerly a man bragged of the ease with which he could cut down a tree. Now he boasts of getting Paris or Tokio and his listeners are forced to accept his statement. Especially, was this true in the early days of radio when the average man thought that static was a city in Ireland.

Distance has been destroyed by the moving picture. The whole world is brought to the most isolated town through the silver sheet. For twenty-five cents, a trip can be made to China or the Islands of the Pacific. Time is speed. In three minutes we can see the growth of a flower from the first trace of a bud to the final development of the seed. For a small coin we are taken in fancy to observe a sea battle between the Roman Trireme with three banks of oars and a fleet of pirate ships. The galley slaves are there, poor chaps from Hollywood, trying to make a living at a few dollars a day, while imitation blood is drawn from their backs with fanciful blows from a hippopotamus rawhide. Or we can see the cities of the future with their electrical servants,

their hundred floor apartments and mechanical servants. There is no more need of books, for why read for hours a book that you see in six reels at the movies? You can see without thinking, be entertained without mental effort. In fact, it is an ideal way for the feeble-minded to pass their time. The pictures tell the story without the necessity of reading the captions. The same thing is true of the illustrated Sunday papers and the daily comics. Millions follow the career of Mutt and Jeff, Andy Gump and Dumb Dora who can hardly read words of one syllable. Those in charge of the printing presses print daily graphics by the millions which tell the story in pictures with a minimum of printed matter to give the finer details to those who can or will read. Lots who can read are too tired, buy a graphic, look at the pictures on the way back home from work and then throw it on the pavement. The pictures leave as much soot on the mind as the print leaves on the fingers.

Life in the home is losing interest. This statement is proven by the fact that people are born in hospitals, eat in automats, are married in the Little Church Around The Corner; go to the hospital in their sickness;

buy a radio, an automobile on the installment plan, rent a small number of small rooms called an apartment, live fast; die fast in a hospital and finally are buried from an undertaker's parlor, the automobiles going thirty-five miles an hour to the cemetery and forty miles an hour back. A gay life and a merry one.

Everybody has to live somewhere but much of the time the place in which they live is only a house; it is not even that, but it is only a piece of a house, a hundredth or a five hundredth of a house. Of their hundred neighbors, they might not know one by name. The family living on their right might be in the greatest trouble, and how would they know it or care? Above them might live a prostitute, below them a thief, but what difference did that make so long as they did not know it? Such a collection of rooms in such a situation and with such neighbors cannot be called a house and certainly not a home! With the woman away all day working, and the man away all day working, and both away most of the night, apart or together, seeking the anaesthesia of forgetfulness in the amusements of a great city, with the baby that came with-

out invitation or welcome, being cared for by a nurse who is only a nurse because she could not do anything else, what chance is there of those rooms ever growing into a home? As a matter of fact, they never do because a house does not become a home till it has been lived in, till people have loved in it and children have been born in it and the old people have died in it and then, no matter how poor it is, it develops a personality, and in its own peculiar way it helps influence the family living in it as much as the family influences it.

Of course, not all American families are living like that and not all American families are like that, but there is a tendency to regard such a life as the life of choice and to look on those who lead the old fashioned kind of life as *passe* and obsolete, like whiskers and hoop skirts. The life of the present time is drifting from the country to the city; if it keeps on, no one will live in the country but simply go there from the city now and then to work. Perhaps with synthetic food and artificial milk and paper clothes, no one will ever go into the country and it will become a barren wilderness.

This is not meant to be a fanatic tirade

against urban life but simply an attempt to show what the present civilization is doing to the family and to the home and to the individual. No one who studies the question carefully can answer that it is all for the best. Facts must be faced, and nothing can be done but hysterically wave the red flag of danger from the housetops. One thing is certain and that is that civilization must continue to advance, and we cannot go back to the days of the horse and buggy and the trans-Atlantic sailing ship. We have all these wonderful inventions and they are here to stay; what must be learned is how to adjust them to our lives rather than force our lives and souls to adjust themselves to these new inventions.

But are people the happier for all these things?

CHAPTER FOURTEEN

THE PURSUIT OF HAPPINESS

The question to be decided is whether the world is happy? Are the people living in it happy? Can they be happy living the way they are living? Naturally, opinions differ and vary according to the experience of the individual and the way that he has lived. Years ago there were two young people living in Philadelphia. The man had a small wage, enough to rent one room, and, with the exception of the bed, that room was furnished with utilities made out of packing boxes. The cooking was done on a single gas jet and the food was simple and cheap. They spent their spare time walking through the nearby park, talking about their love while they shared a soap box chair. He worked all day and she sewed in the room all day and the nights were spent together mainly in the home. Deliberate, they planned for a baby. They were young and ignorant but they felt that a baby was needed in their lives and the prepared for one. They did not know what to get or how to get it and they had no one to tell them, but they bought a tin bank and started to

put in their extra pennies, and the wife bought a small plaster cast of a Cupid, sleeping. That, as their only ornament, was put on the box that served for a bureau. When the time came for the baby to be born they sent to a Charity for help where such work was done in the home by students. The special student who went to that room to help that young woman with her first baby was a poet and when the mother-to-be showed him the sleeping Cupid and explained that they had thought if she kept on looking at that baby for nine months, her baby would be as beautiful, and how they had saved up their pennies in the tin bank but had not bought anything because they were not sure of what would be needed, the young physician emptied the bank and his own pockets, and for the next three weeks the young mother was well provided for through his help and the charities he could call on. It was a silly thing to do, to marry before they could afford it, and to deliberately have a baby before they could afford it, but those two young people had made that one room a home.

And it takes something like that to make

a house a home and something like that to make folks happy.

In the beginning of this book an effort was made to tell what love was. Everyone used the word but no one was sure of its definition. The same difficulty presents itself in regard to the word happiness. Webster says that it is a state of pleasurable content with one's condition of life. Synonyms used are felicity, beatitude, blessedness and bliss, and he goes on to say that blessedness, beatitude and bliss refer mostly to the joys of heaven, and are something that have to be waited for till death comes. That leaves only felicity as something that may be attained while one is alive, and the definition for that is a state of being happy.

Happiness is really a sense of satisfaction, content and approval of the life a person is living. With such a definition, can it be said and truthfully said that the majority of people are happy? Are they living the kind of life that gives satisfaction? Do they approve of their own conduct? Or do they ever stop to think about it? If they did think about it, would it do any good? Would they have the special education to

improve their position in life and become happier by so doing?

It is questions like this that have puzzled the social workers in all ages. Plato, in his Republic, More, in his Utopia, and Campanella, in his City of the Sun, have all described the ideal city which existed somewhere with the pot of gold at the end of the rainbow. Southard, in his Kingdom of Evil, shows the effort put forth by the social agencies of Boston to make that city a better place, and in all these books of all these different ages the statement has been made that what is desired is the greater happiness of mankind. To reach this, is the longed for goal of their effort.

It formerly was thought that there was a golden age on earth, and special parts of the world were specially favored. The ancient city of Janaidar was such a city. Every one was happy and men were at peace there. All the ills and woes of life were unknown in that favored city. Their trees fruited twelve months a year, their women never grew old, their flowers never faded, there were no dark nights, no cold winters and death was unknown. Similarly happy lives were lived in Atlantis and the blissful garden of Yima. England was likewise a

wonderful place to live in during the reign of King Arthur and his Knights of the Round Table. A gold bracelet, hung upon a hawthorn, was there unmolested for three years, because, of the thousands who saw it, not one was a thief. Arthur went to Avalon where he was to be cured of his wounds, and when he is well he will again return to the British Isles and again there will be a Golden Age.

We say that these are idle tales told by travelers under the influence of ale in the village tavern. We think now that the Gold Age was just a fancy of men who dreamed of what might have been and, waking, told their dreams; but there was an age when life was different from what it is today, and of that life we have told in the early chapters of this book. It was the primitive life, spent in the home.

Of course, there were filth and vermin, hunger and cold, danger and sudden death, fear of Gods and Devils (must men fear neither much now-days?) abscessed teeth with no dentist, and adenoids without a throat specialist. There was a total absence of all the things we have today which seem to make life worth while. Perhaps if

we were suddenly sent back to that age by the miraculous working of some time machine, we should be very much disappointed and should long to return to our modern city in spite of its bootleg whiskey, armed gunmen, and officials filled with petty hatreds based on misinformation as to what really did happen in 1776. It would take us a long time to adjust ourselves to our new environment, but if we finally did so, we would find some things that were very commendable in the lives of these primitive savage peoples.

We do not have to go back to 25,000 B. C. to learn what these good traits were. Their memory is with us today, buried in the subconscious of the silent areas of our brain, for everything a man or woman does, whether it be good or bad, is given to his descendants as an inheritance. They left their trace in us, even as the primitive dog still causes the present day dog to turn around three times before he lies down. The memory is there if only we could bring it to the surface.

We cannot remember; at least we believe that we cannot remember, but we can study primitive man as he exists today and then we can sit with our eyes closed and imagine

how our ancestors lived, and it may be that this imagination is real and true memory even though we do not know it and cannot be sure that we are right.

The test really comes when we find whether a change in our lives and a closer approximation to certain habits of early man would really make us happier or not. That should be easily found out by actual experimentation. If we are willing to experiment on white rats, why not on ourselves? If we are willing to study a labyrinth and a turtle and a piece of meat and find out how long it takes him to learn the shortest path to the meat, why should we not be willing to try something, for example, stay at home every night in one week and entertain the wife and children, and see what results in the way of happiness? The home folks might enjoy it after they recovered from the shock, or they might be frightfully bored and go to the movies and leave us sitting alone for all of the seven nights.

Wells says that the world is full of God-sakers, people who are always finding things wrong with life and who react by saying, "For God's sake, let us do something!" That is one type, and then there is

the group who refuses to get excited no matter what happens. Optimist and pessimists, reformers and happygoluckers, serious and gay, all kinds are needed to make up the composite whole, and perhaps no one really has the right to advise others how to live unless he is asked for his opinion, and asking does not happen so very often in life. That should be the Eleventh Commandment, "Never give your opinion unless you are asked, and always respect the opinion of others."

I am afraid that this book and those that will follow it are going to have a good deal of advice in them. I am not sure that it will all be good advice, but it will at least all be honest. Back of any commercialism on any one's part is a desire to in some way make people happier by giving them these bits of advice in these little books.

CHAPTER FIFTEEN

THE UNIVERSAL PANACEA

In olden times diseases were cured by medicines. A thousand drugs were used that now are simply names. No well educated physician thought of preparing a bottle of medicine without putting in at least a dozen drugs of all kinds, like the eye of a frog, the little finger of a child born dead, the mummy of an Egyptian or a stone from the head of a swallow. A number of the sick folk recovered and the doctors, then as now, were sure that the drugs had effected the cure; but it was a tedious business, thinking up a new drug combination for each new patient. So, some bright barber-surgeon hit upon the idea of putting all the drugs for all the diseases in one combination and then everyone who took it would be cured, no matter what was the matter with him. This new medicine of his he called a panacea, and to make it more certain that the drug would have its full effect, he made the name even stronger and called it the Universal Panacea. It really did cure a great many people just as the fads and quackeries of the present day do.

The use of the panacea stopped, but the name remained in our language and is being used when I say that the cure for the social evils of the present day is education. Perhaps this will be at once contested, and the argument will be that we are highly educated and that the per cent of literacy in Iowa is ninety-eight out of every hundred, and, yet, people are just as unhappy in Iowa as they are in darkest Africa.

It is true that there is a wonderful degree of education in the United States of America, but, at the same time, certain subjects have been largely eliminated or never admitted to our curriculum. We spend years teaching the higher mathematics and not one hour in the study of normal morality and our social relation and responsibility to our descendants. Where such subjects are taught to the few, the knowledge is presented in such a technical manner that it would be a closed and sealed book to the average person met with on the streets of our cities.

Knowledge brings happiness, and happiness is the objective of the human race. The kind of knowledge needed is a very personal variety and deals largely with the man and his wife, their children, grand-

children, and grandparents: it deals with every age and every condition of life: it adopts Pope's advice when he said,

"Seek not, Oh lowly man, thy God to scan;
The proper study of mankind is man."

In other words, it is a study of humanity, not in bulk, but as separate individuals. It is a study of the boy and girl, man and woman, baby, old folks, and always in the background the constant shadow of the home.

The first problem for study is the boy and young man. In this day when youngsters put on long pants at five it is hard to tell whether there is a boy stage any more, but perhaps we can speak of the boy and young man as separate problems. They should be happy. In fact, this time should be the happy time of life, free from responsibilities and cares. They should have a certain knowledge to prepare them for the more serious duties of adult life. It will not do to wait till the time comes, for then the actual battle of the world, flesh and devil engulfs them. To be forearmed, they must be forewarned. So, a special education must be given them by their teachers, by their

pastor, their physician or, best of all, by their father. They should not be allowed to receive this education from wrong sources and contaminated teachers in the dark corners of their world.

On the other side is the problem of our young women. Speaking as a father of a few of their sex, I am free to state that this is at times a most interesting and serious study, the education of the young girl and woman. More than ever in history, these young felines are vitally alive and it takes a dynamic adult to keep up with them. They have become thoroughly saturated with the modern feminine spirit of independence and unrest. They have no clear idea of what they want, but they do not want anyone to tell them. When they read this concept of their education they will, by the use of a red pencil, make the pages look like a battlefield. Yet, these same women are the wives and mothers of tomorrow, and, as always, the hand that rocks the cradle rules the world. These girls are all good girls, perhaps a little thoughtless at times, like girls have been in all ages, but they have an intense desire to be happy. If they can only be happy, they do not care

much what happens to them. Perhaps a little special education might not hurt them even if it does not do them much good.

Then comes the night when the young man and woman meet each other and the world is never the same again, for they know that all through their lives they have been waiting for that meeting. They enter into a whirlpool, a maelstrom, where nothing happens except that they go round and round and get closer all the time. Their friends excuse anything they do and simply say that they are in love and are not to blame for their loss of appetite and hours spent on the telephone. It may be that the love vaccinate takes and they become engaged and finally marry and enter into a Paradise that all too often has the word Fool's before it, written in invisible letters. In this period of love, courtship and marriage they pass through one of the most sensitive and delicate and vital portions of the life of man and woman and yet but few of these young people have any clear conception of what has happened to them or why they are acting as they are. The weather is always clear and the summer

wind calm when they set out to sea as demigods, but how many of those matrimonial barks are wrecked and never return to the harbor! If they were more expert seamen, they might weather the storm and they might be taught something before they sail out into uncharted seas.

But what if when they marry they insist on the use of an automobile or aeroplane to make the trip instead of the old fashioned matrimonial bark? Suppose they say that times have changed and that marriage does not mean what it used to be but have a new found freedom? They will talk about companionate marriage and birth control and really know a lot about matters that their grandmothers never even dreamed of. Partly, they are right and, perhaps, in some places they may be a little bit wrong. Certainly it would do no harm to talk over such matters with them and especially say something about what home might mean to them if they only wanted it to.

Then, welcomed or unwelcomed, the baby will come. It is astonishing how little most young mothers know about a baby and how many babies grow up fairly well under the

most discouraging surroundings. A baby must be naturally tough or more of them would become discouraged and stop the fight for existence. They are optimists of the highest type and evidently think that no matter how bad things are today, tomorrow will be a better, brighter time. No one needs education so much as the young mother, and it is no time at all before the baby needs a little training also, and the only one to do this is the mother. But she cannot do it unless she has been taught how.

A dark pit of disease lies in wait for the unwary adult. There are diseases that will ruin his happiness and destroy his mind, that will go down like wildfire through his children and grandchildren, that are incurable. No one can say but that it is the proper and decent thing to warn the man of these dangers. Why, any good neighbor would warn the man next door of a mad dog or a rattlesnake, and why not of a disease? Perhaps he will not take warning; he may think that it is none of our business, but if he is warned and then suffers, at least full duty has been done. He has had his chance to live clean, and the mis-

take is no one's but his own. It certainly would be the manly thing at least to tell him of his danger.

Then comes the perilous time of life, the period of the first signs of age, the fourth decade of life. From then on to fifty-five or sixty should be the prime of life, the acme of happiness, but ignorance often turns it into apples of the Dead Sea. Now is the time that the divorce courts flourish and children are deprived of their parents through other means save death. The pitiful part is that most of these disasters might be avoided if only the middle aged were educated in the physiology and psychology of their period.

They have grown up children now, young men and women, who once upon a time were their little babies. Now somehow they have grown apart and they are children perfectly willing to go to bed without the good night kiss. The parents are sure that the youngsters will make a great success in life if only they take the old folk's advice and the youngsters are sure that they have better ideas of life than the dear old fogies. Both ought to be educated and at times spanked gently.

Then comes the time when old age restores the toothless grin of infancy. What a problem the old folks are to all the family and incidentally to themselves! They know that something has happened to them but are not sure what it is. The failing heart the hardened ear drum, the dulled brain all change the personality. Now, if ever, love is needed in the home. These old people should be told a little and the family a whole lot about the proper way to care for the situation.

All these problems constitute the purpose of the following studies. It is believed that in some way, to some extent, they will make a little part of the world happier. Here and there, a man or woman will read them seriously and doing so will be the happier for the reading.

This may be optimism, but that is a characteristic that makes life worth the living, in fact it is what makes it possible to live at all. At least the effort will be worth while. What we are trying to do is to make the world see the need of more homes, more happy men and women in the home, more healthy babies and youngsters in the home and school, more happy young men

and women worshiping each other with a clean desire to have happy homes. This would be worth while! Such people and such homes would indeed bring back the Golden Age!

At least the effort is worth while.

THE END

